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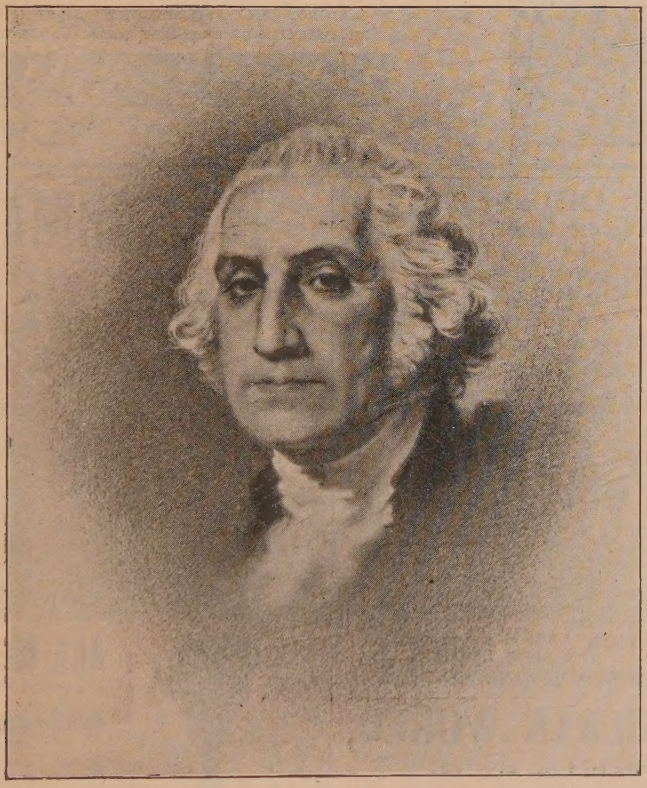
Of the Church—By the Church—For the Church

Luther League Review

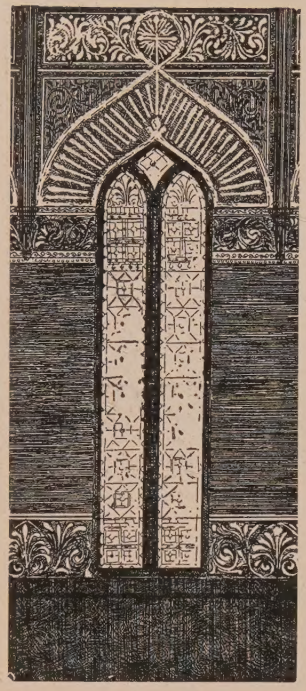
OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



George Washington

Born February 22, 1732.

A New Story, "A Circlet of Rare Jewels," Begins in this Number. See page 7



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Of the Church—By the Church—For the Church

Luther League Review

A Prairie Sod Church

The German Lutheran Church in Dawson County, Neb.

IN the days when the great Western section of our country was receiving its white inhabitants, a number of German families settled in Dawson County, Nebraska. Many of them had to content themselves with dugouts for homes, and though there was among them a pastor, the Rev. Thoele, who has since died, there could not shelter on the prairie, dedicated to the worship of Almighty God. The story fairly represents one of the kinds of work being done by Synods and Mission Boards. New congregations are helped to secure ministers and build houses of worship. No locality is exempt from need of such assistance. Some of the strongest churches in New York,

be a church building, because there were no funds to spare to erect one. But these devout people determined to have, at the start, a house of worship, so they built the sod house shown in the accompanying engraving. The total cost was $68, a part of which was paid by the church at large.

This is said to be the only sod church ever built by people of the General Synod, to which this congregation belonged. Visits to it were made by the secretaries of the Mission Board, and over and over again did they relate the romantic story of this rude Chicago, and other great cities, could not have been founded without the help of these Mission Boards; now, those who received help are, in turn, helping others. From ocean to ocean stretches an unbroken chain of these monuments to the faith and devotion of Lutheran Christian people.

The sequel to this brief sketch of the sod church on the prairie is somewhat pathetic. Its earthy walls have fallen into decay, and the community of which it was the center has dispersed. It was located within the region of prevailing droughts. Repeated

failures of harvest compelled the people to abandon their farms and begin again, under less sunny but more friendly skies, the battle for comfortable homes and the blessings of organized society. Wherever that battle was renewed no doubt there was built a house whose cross-crowned vertex bore testimony to its sacred purpose.

Lent

By Rev. S. S. Waltz, D D.

LENT, as we think it, is far more and better than a formal season prescribed by ecclesiastical rules in which people are to abstain from certain meats and amusements. It is a time when the Christian gladly accepts the invitation of the Saviour to come apart and rest awhile with Him in holy meditation and in prayer. It is walking with Him in holy memory along that last journey to Jerusalem that ended in His sacrificial death and in His glorious resurrection. It is a season, not of idleness, but of intense activity in the Master's service. Such a time as this, not by law, but by love, leads us to abstain from those worldly amusements and habits that disturb the heart's communion with Christ and hinder our close walk with Him. In the hurry and the worry of the year, with its mingled cares and pleasures, its vexations and its temptations, since last we held this holy fast with Jesus, much of our ardor for Him has failed and many of our good resolutions have passed into neglect. Last Easter was to us a sort of transfiguration in which we saw "Jesus only," and resolved always to remain in His blessed presence. We came down into the plane of common duty and soon were turned aside from our close walk with Him, to mingle with the busy throng; perchance to share the ways of a sinful world. We need again the voice of the Master bidding us come back to Him in love and earnest service.

Lent is the voice of Jesus saying unto all, "Come unto Me." Some are weary with a burden of sorrow. It invites you to a precious resting place. Some are under the galling yoke of sin. It calls on them to put off the soul's unbearable burden on Him who is our sin bearer. Some have tried in vain to find heart's rest in the world's pleasures and amusements. Lent calls them to Jesus, whose service is a continual delight and in whose presence there are pleasures that never fail. Many whose daily duties of home and trade are a consuming care long for a respite and a resting place. There is no rest for weary minds and hearts like that which Jesus offers. Lent is Heaven's voice of love to a world weary with care, saying "Cast thy burden on Him." Most of all, and saddest of all, many have, during the year, found Christian duty a burden rather than a delight The daily reading of God's Word grew so irksome that it was often omitted. Prayer, instead of being a blessed conversation with God, was a cold and formal, heartless exercise and often forgotten. Giving to God's cause, instead of being a joyful privilege, was done grudgingly, stingily, and hence without a blessing. The worship of God's House meant so little to some that with slight excuse it was often neglected. All such half hearted Christian living is a burden and not a joy. Lent calls us to something better. It calls us to a reverent reading of God's Word, as one reads a loving message from home. It calls us to prayer that is telling God our daily needs in the confident assurance that He will supply them out of His fullness. It calls us to daily living such as will make us witnesses for Christ. It calls us to giving that means the glad and willing sacrifice of our own pleasures in order that God's cause may have abundance. It means such a reverent love for Christ's Church that we hail the hour of worship with delight and hasten to its sacred courts. It means that when Christ and conflicting interests come to us, be they of social, business or of any selfish character, we shall put first the Kingdom of God. Lent is the call of God to holy meditation and noble living. It purges the heart of self and sin and gives it the uplift of purity and of faith. It closes the door of a poorly spent past and points the way to a useful and a happy future. Let us make the Lenten time on which we will soon enter such as our Master would have it be, and the fragrance of its memories will go with us as a benediction in all the coming days.

So shall we live the nearer to our Lord,
So shall we labor through these Lenten hours,
Till Easter songs shall hail the Golden Day
And joyful hands shall wreathe the Easter flowers.

The inner side of every cloud
Is bright and shining;
And so I turn my clouds about
And always wear them inside out
To show the lining.
—James Whitcomb Riley.

A CIRCLET OF RARE JEWELS

By Leander S. Keyser, D.D.

Author of "Birds of the Rockies," "In Bird Land," "John Westoff," etc.

Chapter I.—Profession and Practice

HAVE you ever known a society of young people—or old people, either, for that matter—who were wholly consistent? If you have, they might well have been called a "circlet of rare jewels," for in this strange, contradictory world consistency is something of a rare quality.

However, the society that I expect to picture in this story was made up of members who, for the most part, were as consistent with their Christian profession as human nature would permit them to be. I said "human nature," did I not? It was not human nature in the raw state, however, but human nature regenerated and fashioned by the grace of God. Of course, there were some exceptions in the Luther League of St. John's, the society in question, and they must have their part in the story, else it would not be true to life as we find it. Everywhere the good and the bad are more or less mingled in this world, and I suppose it will always be so until the dawn of the millennium.

However, it is gratifying to know that so many members of the League were consistent, for that is more encouraging than it would have been had the conditions been the reverse. There was Edna Wilson—but you will see in good time whether she was one of the "rare jewels" or not. An incident that occurred one Sunday evening furnished a test of her character, and a clew at the same time.

There was a young man in the city who was beginning to show a marked preference for Edna's society. He was tall and handsome and gifted, and had a good reputation for morality in the community, but was not a Christian. Yet he was fond of going to the Lutheran Church when it suited him, and especially of attending the Sunday evening meetings of the young people's society. Just how much of a magnet Edna proved to draw him to the services at St. John's may not be told, for the question of motives is rather a complex one. At all events, he went there quite frequently, and more than once as the escort of pretty Edna Wilson, who, it may be whispered, was not averse to his attentions.

One Sunday evening in the beautiful month of June, while the brown thrashers and robins were singing their vespers, the young couple were on their way to St. John's Church to attend the meeting of the Luther League, which was held before the evening preaching service. Shortly before they reached the church, the young man asked:

"What is the subject of the meeting this evening?"

"'How to Observe the Lord's Day,'" Edna answered, promptly.

"Ah! I see you know," he laughed. "I've known young folks, members of the society, too, to go to the meeting without knowing what the topic was. I see that's not your way."

"No, indeed," she replied, without any pretense of superior goodness. "I think it just as much my duty to study the topic before the meeting, and be prepared to give some thought upon it, as it is the minister's duty to have his sermon well prepared before he goes into the pulpit."

"Perhaps you are to lead the meeting to-night," he twitted; "that may be the reason you have made such careful preparation."

"Oh! no, Mr. Frederic; I'm not the leader to-night, and won't be for four weeks. I always study the lesson whether I am to lead the meeting or not. Every member of the League should come prepared to take an effective part in every meeting, if a chance is afforded."

"You don't think, then, that the members ought to wait until the meeting, and then say whatever comes into their minds, ha! ha!"

"Oh! no, not as a rule. That might do for a few times, but it would soon drift into repeating commonplaces, and wouldn't edify. The only way to keep the meetings fresh, interesting and instructive is for the members to prepare well beforehand, coming with thoughts that are well digested. Impromptu speeches are all well enough on occasion, but we need better mental and spiritual food for our daily and regular fare."

"Well, I suppose you're right. I don't profess to be well posted on such matters. However, I'm interested in the topic to-night. I want to know what estimate you young

Lutherans put on the keeping of Sunday."

By this time they had reached the church. At the proper time Edna spoke on the topic in a modest, maidenly way, and her admirer noted that, according to her speech, she believed in keeping the Lord's Day sacred; not in a legal or Puritanic sense, but in a glad, worshipful way. When she was well prepared she had quite a facile gift of expression. One thing she said was this:

"The Lord's Day should not be made a day of gloom. It should be the gladdest day of the week. God loves a smile more than a frown; a laugh more than a groan. Of course, we should not convert the day into one of hilarity, for that would be unbecoming, unspiritual. Our joy should be sacred joy, and we should so relish the service of God that it would be our highest inspiration to do His will. Rightly regarded, His service is never irksome. On this day our worldly cares and toils should, as much as possible, be laid aside, and we should find our chief joy in worshiping God both at home and in God's house. To my mind, the ideal way of spending the Lord's Day is to attend all the regular services of the church, taking glad part in them, and occupy the rest of the day in pleasant, uplifting devotional reading or helpful conversation with our friends."

Young Frederic was more than pleased with the girl's clear cut remarks, and yet, odd as it may seem, this thought came to him while she spoke:

"I wonder whether her practice is consistent with her preaching. There's so much religious talk nowadays for the mere sake of talking, without any real living up to it; so much cant. I should be sorry if this girl were one of the kind that are given to affectation of that sort."

Then he thought of a way of testing her principles, precisely in line with the remarks she had offered.

After the young people's meeting the couple went into the auditorium to attend the preaching service. Edna had a rich contralto voice, and therefore sang in the choir. Harold Frederic was thrilled by her voice that evening, for it rang with unusual sweetness.

At length they were on their way home. The moon was not quite half full, and hung like a crescent of silver in the clear western sky, wrapping the whole earth in a mellow sheen. By the next Sunday evening the moon would be almost, if not quite, full. What an evening it would be for a drive into the country with the fair girl by his side; so thought young Frederic. Yet that was not his only, perhaps not his chief, motive in proposing a drive. They had gone about half the distance to her home, when he said:

"How I should like to be out in the country on a bright moonlight night like this. You know I was brought up in the country. I'm a citified fellow now, I admit, and prefer to live in the city, but every now and then I feel that I must take a walk or a drive into the fresh, invigorating country."

"It is very pleasant," she replied. "I'm sure I join you in your love of the wide, free country."

He glanced down into her fair face, and could not help feeling that a jaunt to the country would be doubly charming with her by his side.

"If the weather's pleasant next Sunday night, Miss Wilson, the moonlight will be glorious," he broke out, for he was a young man in whom the springs of enthusiasm were, happily, not dried up. "It would be a fine evening for a drive, wouldn't it? If I get a carriage, will you go with me for an outing to the country? Say, from seven o'clock until we feel like returning."

As he spoke, he looked down into her face with a beseeching smile. In his eagerness for her company he almost forgot his design of applying a test to her religious principles, and there was really a good deal of sincerity in his proposal. He more than half wished that she would consent, for the prospect of such a drive in her congenial company was certainly enchanting, and it mattered little to him at that moment whether she was consistent or not.

As for the girl, it must be said that she was sufficiently interested in this gifted young man not to wish to offend him. Perhaps if she should refuse to go with him he would be offended. He had within the last few months shown her such marked attention that she had a right to think he was in earnest, and therefore she was guilty of no unmaidenly forwardness in feeling a thrill of pleasure in his presence. For a moment or two she scarcely knew what answer to give him. Would there be any harm in going out into the sweet country with her friend on a Sunday evening? Would God frown upon an innocent act like that? Might she not keep the spirit of the Lord's Day in looking upon the beauty and glory of the natural creation? Those were some of the arguments that went flitting through her head as he stood there looking down into her eyes waiting for her response. By an effort she brought herself back from the glamour of the world of romance and mystical speculation. Then her reply came:

"It would be pleasant to take the drive, Mr. Frederic. Under other circumstances I

should say yes. But, as it is, I must say no." He waited in anxious silence for her to proceed. "You must have forgotten the services at our church on Sunday evening, when you proposed a drive at that time."

"Surely you could afford to miss one service," he argued.

"No, Mr. Frederic, I couldn't afford it." She had now gotten upon firm spiritual ground again. "In the first place, I couldn't afford to do violence to my conscience, and I certainly should not feel that it was right to absent myself from church for the purpose of taking a drive merely for worldly pleasure. It would be worldly, if I should place it before the services of the sanctuary. In the second place, I couldn't afford to miss one of Mr. Pearlson's evening sermons; they are so helpful and instructive. But that isn't all. I must be in my place in the choir, or there will be no anthem, and that would detract from the service. Mr. Pearlson counts on the anthem almost as much as on the sermon. He has often told the choir that our anthems are the very best kind of sermons. I never knew a minister who thinks so much of his choir. I'm sure he would feel hurt if I should be absent without a very, very good excuse."

"You would rather please him than me, I suppose," said Harold, with just a touch of resentment.

The girl became quite dignified, but carefully modulated her voice as she replied: "Mr. Frederic, I don't think you have a right to say that. I'm sure you wouldn't want me to do what I think wrong even to please you."

"No, no," he hastened to say. "I beg pardon for the unbecoming remark. I've no good excuse to offer; I spoke on the impulse."

"It isn't necessary to apologize. All of us are apt to speak hastily. Now, as to the main question, I would have no objection to taking a drive if it wouldn't interfere with any of my religious duties. You see, our Master wouldn't be pleased if we should slight His services, do you think He would?"

"Well, naturally I don't think He would. My sense of His being and thinking, however, is somewhat hazy, I frankly confess."

"I hope it won't always be so, Mr. Frederic. He is a young person's best friend. There is still another reason why I shouldn't like to absent myself from the evening service for the purpose of taking a drive."

"I note you're well fortified with reasons for your decision," he laughed, a little grimly, feeling that every argument she presented made his offense all the greater. "Proceed."

"I refer to the influence of example. There are a number of young girls in our League who are not quite as well established in piety as one could wish. They are good girls, but easily moved and molded by others. There are Kittie Morton, Jessie Randall and Sarah Jamison, who, if they were to see me go out for a Sunday evening drive, thereby missing the church service, would be very likely to follow the example. What would that lead to? It might be the cause of many of our young people absenting themselves from church, and that would certainly be harmful."

"Yes, yes; I see, Miss Wilson," the young man remarked. "From your point of view, your reasons are ample. Your conduct is consistent with what you said in the meeting to-night, and I'm glad for that. But—but I'm sorry we can't have that drive. I was anticipating much pleasure from it. I should be pleased to take such a drive on a week-night evening, but I shall be compelled to work in the office every night this week until quite late. When is a young man like myself to have a little pleasure, Miss Wilson, if he dare not take it on Sunday?"

"Ha! ha! that's quite a puzzling problem, Mr. Frederic," she replied, with a laugh that was serious, after all. "Let me answer it with another question, When are the services of the church to be kept up if we don't attend them on Sunday?"

"Well, well," he exclaimed, looking at her with surprise and admiration; "you certainly are a ready debater—quite a polemist, in fact. I think that is what they call it in theology. I confess that I've been beaten in the argument." They had now reached Edna's gate, and he became somewhat constrained for reasons of his own. "It's evident you prefer the church to a drive—with—with—me."

Seeing he had made the question a personal one again, she drew herself up with a good deal of womanly dignity, saying: "I'm sorry to have you put that interpretation on my conduct. However, I've done what my conscience bade me do. So I will say good-night."

He lifted his hat, bowed stiffly, and said good-night without vouchsafing another word. Edna hurried to her room in a flurry of excitement. While she was conscious of having obeyed her conscience yet she feared her friend had taken offense.

"He won't care for a religious girl like me," she murmured. "Especially one who puts the pleasures of worship before the pleasures of the world. I've estranged him by my scruples. No doubt he will seek some one who looks at matters more from his own

(*Continued on page* 12.)

The February Calendar

By the Literature Secretary

THE absence of the names of Dr. J. F. Ohl and Rev. P. A. Laury from this month's comments on the Calendar will be conspicuously noted. These two gentlemen, it need hardly be stated, were the special contributors referred to in the first paragraph on page 17 of last month's REVIEW, totally exonerating them from any least particle of responsibility for such inaccuracies and errors in dates or names as the Calendar may be found to contain, as well as for notable omissions of names which are being reserved for the Calendar's next issue. (See the paragraph alluded to.) Inasmuch as our next issue will signally profit by the many lessons which we have learned by the experimental first attempt, the contributions of Revs. Ohl and Laury are reserved until the items on which they comment have been published with absolute correctness and completeness in every detail. This will make their painstaking labor much more satisfactory and pleasant to themselves, as well as helpful for us. Meanwhile, by the aid of Dr. Wm. Wackernagel and other specialists, we will occupy this present year in commenting on those items which need no revision, thus finding abundant material for all the space available in the REVIEW, as is evident in this number. This will also be an immense saving of space in the next Calendar for other material, such as is not even remotely hinted at in the first issue.

Comments on the February Items

FEB. 1, 1891.—A detailed statement of every sphere of labor in which the Deaconesses of all the Lutheran Motherhouses in the world are fulfilling their blessed ministry of mercy will be tabulated in a subsequent issue of the REVIEW within three or four months. This will cover all the references to Deaconess' work contained in this Calendar. It will be a unique page indeed, setting forth a glorious record which cannot be matched on earth!

FEB. 2, 1800.—Pastor Jaenicke, a saintly man of great faith and a powerful preacher of the Gospel, opened his "mission seminary" with seven young men in 1800. Though its establishment is ascribed to the zeal and support of Von Schirnding, yet when Father Jaenicke was soon deprived of this support he assumed entire control, and for support depended on the aid of friends. Among the 80 men who graduated from this pioneer institution are found the names of such prominent men as Rhenius (India) and Guetzlaff (China). Most of them entered the service of Dutch and English societies. The seminary went out of existence after its founder's death in 1827. Pastor Gossner, who started a missionary society of his own when he was 63 years old, revived the Jaenicke school on the line of his views that missionaries ought to be self-supporting, and therefore combined theological studies with *manual* labor. The Gossner Society, however, does not adhere to this principle. Jaenicke's school gave rise to the seminary of the Basel Society (1816) and to that of the Berlin Society (see Jan. 5).

FEB. 2, 1858.—Not only must revenue be always named last in any list of reasons why Paramentik is fostered at some of the Motherhouses, but really it ought not be named at all. Devotional reasons are so supreme in this matter that the work is often done at an actual financial loss, instead of profit. And as every other work of Christian love in the Motherhouses, it is wonderfully well done.

FEB. 3, 1835.—On account of a controversy between the Church of England Missionary Society in India and Missionary Rhenius, on the question of episcopal ordination, the followers of Rhenius withdrew and retained Rhenius for their missionary.

Tinnevelli (Tirunelveli) is the name of the southern and most fruitful part of Tamil Land, South India. Its products are rice, cotton and palm sugar. The population numbers nearly 2,000,000. Francis Xavier, the Jesuit missionary here, made his first converts in 1544. The Gospel was first preached by the Lutheran pioneer, C. F. Schwartz, in 1778. In 1802 Guericke and the Tamil pastor, Santianaden, baptized 5,000. Lack of workers resulted in much backsliding. C. Rhenius, one of Jaenicke's men in the service of the Church of England Missionary Society, together with a few other Germans, labored in Tinnevelli from 1820 to 1838. At the time of his death 14,000 natives, mostly Shanass (palm farmers), had left their worship of demons and believed in Christ. The district is now occupied by the "Church" and the "Propagation" societies. There is a Lutheran station in the famous temple town of Madura, on the northern border line of Tinnevelli.

FEB. 4, 1790, to FEB 24, 1874.—John Bachman's long life constitutes an epoch in the history of American Lutheranism in the South. He was eminent not only as a theologian, but also as a scientist. In natural history an associate of Humboldt, Agassiz and Audubon. A collaborator with Audubon in "Birds of America" and "Quadrupeds." Published "The Unity of the Human Race," "A Defense of Luther," &c. See "John Bachman's Letters and Memoirs," by his daughter.

FEB. 6, 1895.—The beginning of the General Council's Home Mission work had been made in December, 1868, but it was allowed to lie dormant for 25 years. Only by the election of an energetic superintendent, to devote all his time and effort to prosecuting this vitally important work, was the cause taken up in real earnest. The special offerings at each Reformation Festival go into this treasury. In spite of peculiar difficulties there is marked progress all along the line at present, thanks to the indomitable heart who is incessantly pushing with all his might, and getting a word of encouragement, alas! from only a precious few. Strategic points just recently occupied are Kenosha, Racine and West Duluth. San José, Cal.; Oregon City, Ore.; Janesville, Wis.; Elgin, Ill.; Minneapolis and Milwaukee are also starting new enterprises.

FEB. 10, 1901.—In the January number of the *Mission Worker* Rev. H. F. Richards of San Juan, Porto Rico, says: "Miss Wahlstedt has done excellent pioneer work in her visiting. She is brave and undaunted, and goes ahead

doing a sort of John the Baptist work." She is a fine missionary and will be useful quite a number of years if her strength permits. At present she is in the country taking a much needed rest.

In regard to the experience she had, which got her into trouble with the Catholics, Rev. Richards thinks the publicity of the disturbance promoted our work, was an advantage rather than a hindrance, and made the people think, which is something much needed. "Miss Wahlstedt was put into the Superior Court under $50 bail, which was promptly furnished by the Mayor of the town and another prominent citizen. Here the case was dropped, and the paper which began the trouble was compelled to publish an article retracting all that had been said."

FEB. 12, 1853.—The Norwegian Synod of America was organized by seven ministers who were serving 40 congregations. A pious dyer named Sorensen of Christiania advanced $500 as traveling expenses to send a Norwegian missionary into Wisconsin and Illinois. This was the forerunner of this Synod, Rev. H. A. Preuss being called its patriarch. An article presenting a full statement of the splendid achievements of this Norwegian Synod of America will be published in the May issue of the REVIEW under the auspices of the "Topics."

FEB. 13, 1798.—Schwartz was a model missionary in every respect. He was the greatest of all evangelists in India, the beloved father of his "Tamil children," guardian of a prince, and peacemaker between contending parties. While a student at Halle he began to learn Tamil. He arrived at Kudelore, on the coast of Tamil Land, in July, 1750, and preached his first Tamil sermon at Tranquebar in December, 1750! He traveled in Southern India as far as Ceylon. He settled first in the fortressed city of Trichinopoly, and then at Tanjore, whose king befriended him. He worked with wonderful success. The natives literally revered him, and the British respected him highly as a peacemaker and a man that practiced and lived the Gospel he taught. He remained to the end of his extremely useful life the same humble, plain spoken, gentle Lutheran missionary. He was buried in Christ Church, at Tanjore, and the British Governor, as well as the King, placed tablets over his tomb. Bishop Reginald Heber of Calcutta (author of the hymn "From Greenland's Icy Mountains") blessed the memory of this "truly apostolic man." His name is still mentioned with reverence in Tamil Land.

FEB. 13, 1869.—The noble instance of Gertrude Reichardt, an intelligent woman of good social standing, offering herself to become a Deaconess when this exalted ministry for woman was yet an utterly untried and unheard of thing (to say nothing of the ridicule and social ostracism involved), ought surely to be an incentive to women of the same class to-day, when all the conditions are so entirely different. Instead of compromising a woman in public respect the high calling of a Deaconess lends honor to even a princess, and there are women of the nobility in Europe who are demonstrating this truth at the present moment.

FEB. 14, 1826.—It was Falk who founded "the Society of Friends in Need," to lend money without interest to the peasants ruined by the long years of the German war for liberty, to make them free money grants, to assist in rebuilding their houses, to support the orphans and the sick. Surely this might be supposed to be sufficiently arduous work for any one man in times like these, but his energy was unbounded. Brought as he was into close touch with the disorganized social life of this troubled period, he soon discovered a class of reckless, wicked boys, as the legitimate product of the fearfully demoralized era. These youthful vagabonds and criminals wandered from one prison to another, until they had become so hardened that nothing had any terrors for them. Wherever they lived when out of jail they were the pests of the neighborhood, never hearing a kind word from anybody, shunned, detested, outcast by all. Falk decided he would make a shelter for these also in his "Home" at Weimar. He lovingly invited them to come in, and thus by degrees he established the first reformatory in Germany, naming it the "Lutherstift." From the very first he laid down the absolute principle that there must be no compulsion. No locks and bars were allowed in the institution. "We forge all our chains on the heart," he wrote, "and if you could see us you would rejoice and bless God. The children of robbers and murderers are learning to sing psalms and pray of the own free accord. Boys are making useful implements out of the insulting iron which was destined for their hands and feet in prison. They are learning to *build* such houses as they formerly delighted to break open." Hundreds of honest tradesmen left the reformatory. Some entered the service of the State. There were clergymen, lawyers and doctors among those who were at Weimar; school masters, merchants and artists. And not only were these made out of the very worst material, but if Falk had not cared for them they would have been a dangerous menace to the State. (See "Praying and Working," pages 17 to 59.)

FEB. 15 is the great Foreign Mission Day in the Sunday schools throughout the General Synod, when the cause is especially exploited and an offering taken for foreign missions. About 225,000 offering envelopes have been distributed and over 30,000 services sent to schools for use on this day.

Every Sunday school in the General Synod is asked to make an offering on this day for foreign missions. The offerings from this source have ranged in recent years from $10,000 to upward of $11,000.

FEB. 18, 1871.—Contributions in the pyramid mite boxes during the season of Lent are brought to the altar on Easter Sunday for the furtherance of Church Extension. This is true of all English speaking Sunday schools connected with the General Council, and also the Sunday schools of the General Synod. In addition to this annual Lenten contribution, every one of these schools ought by all means, out of its regular treasury, to subscribe for one or two shares in the Church Extension Society at $5 per year. The teachers would cheerfully vote for this if somebody will only make the motion.

FEB. 20, 1868.—Never since its founding 35 years ago has the Tressler Orphans' Home been so blessed with generous friends as at the present time. Mr. J. Harry Fritz purchased a fine farm annex at a cost of $3,500 and presented it to the Home. A spacious dormitory building for the larger girls, including a library, is now being erected by the same donor. The Kunkel Memorial Nursery has been completely furnished by a gift of $500 from a Philadelphia friend. Six hundred volumes have been received for the library.

FEB. 22, 1878.—Rhenish (Barmen) missionaries, driven away from Borneo, arrived in Sumatra in 1861, starting one of the most successful missions of the present time. The island of Nias, on the west coast of Sumatra, is inhabited by half a million of Malay heathen, subject to sorcerers. Slave trade was stopped by

the Dutch in 1857. Miss Denninger began Gospel work in 1865. Only within the last ten years the good seed sown in patient hope has begun to grow, but now the harvest has set in and Nias has become one of the most promising fields. The backbone of heathenism is broken forever. The Batoo Islands, near Nias, are occupied by men of the Dutch Lutheran Missionary Society.

FEB. 23, 1865.—Zululand, together with its southern neighbor, Natal, is the home of 600,000 Zulu Kaffirs, a strong, warlike race of South African blacks (rather dark browns). Captain Allen Gardiner, the hero martyr of Terra del Fuego, was the pioneer of mission work in 1834. The American Board followed in 1836 and is still at work there. After the English Wesleyans (1841), the Norwegian Schreuder began his labors in 1849. The Norwegians have several stations in these two countries, as also the sturdy men of Hermaunsburg, the persevering Berlin missionaries, and the messengers of the Swedish Church Missions. Their neighbors are the enterprising missionaries of the Free Church of Scotland.

FEB. 24, 1892.—The abbreviation "U. S. South" ought to have been printed United Synod South. Its first missionary to Japan was not Rev. R. B. Peery, but Rev. James A. B. Scherer. Arriving in Tokyo on February 25, 1892, he remained in this capital city until November, when he visited the city of Saga, in the South, subsequently recommending this point as a suitable station for the new mission, with the indorsement of Rev. Peery, who arrived in Japan during the same month of November. The board approved this recommendation and Mr. Scherer removed permanently to Saga on January 1, 1893, Mr. Peery joining him on March 13. Mr. Scherer was married the following year and Mr. Peery returned to this country for his bride in 1895. In 1897 Mr. Scherer left Japan upon the advice of his physicians. The present missionary force of the United Synod in Japan consists of Dr. and Mrs. Peery, Rev. C. L. Brown and Rev. C. K. Lippard, with their wives. The main stations now are Saga, Kumamoto and Kurume.

Dr. Scherer is laboring with signal success in Charleston, S. C., both as a pastor and a professor in the Theological Seminary.

FEB. 26, 1840.—J. H. C. Cordes of Luneburg graduated from the seminary of the Leipzig Society at Dresden in 1837, then studied Oriental languages, for two years, and after his ordination in 1840 went to Tamil Land, South India, where Ziegenbalg, Schwartz, Fabricius and many other Lutherans had toiled for the Kingdom. Cordes became assistant of the Danish chaplain, Knudsen, pastor of the Tamil Lutheran Church at Tranquebar. When Denmark sold its last possession in India to the British Crown in 1846 Chaplain Cordes saved the native Lutherans of Tranquebar, Poriayar and Mayaweram from drifting away from their faith. He founded the theological seminary at Poriayar, now located at Tranquebar, and from 1854 to 1872 was senior of the prosperous Leipzig Missions in Tamil Land, which are the legitimate successors and heirs of the Danish-Halle Missions founded in 1706. Senior Cordes was at the head of the Leipzig Seminary from 1876 to 1887 and died at Dresden March 9, 1892. His son was for several years the first rector of the Philadelphia Motherhouse of Deaconesses.

FEB. 27, 1836.—Dr. Greenwald is selected as a typical representative of the American Lutheran traveling missionaries 75 to 100 years years ago. In spite of the difficulties and hardships of travel before railroads or turnpikes were built, they covered an immense territory and accomplished a wonderful work. In 1804 Rev. Buttler's circuit, *e. g.*, extended from Holston, Va., to Knoxville, Tenn., and Rev. Forster's from New Madrid, Ohio, to Lake Erie. In 1817 Rev. C. F. Heyer's parish embraced parts of Western Pennsylvania, Maryland, Southern Ohio, Indiana and Kentucky. Similarly in 1836 Rev. Ezra Keller labored in various settlements in Ohio, Indiana, Illinois, Kentucky and what is now West Virginia.

Neglected Chances

Many boys neglect chances of mental improvement. They do not realize what it is to have an education till they get into a company of boys, when something comes up for discussion, and find that they must sit still instead of taking an active part. After an experience of this sort they usually bemoan their fate and say they had no chance to learn. Some boys leave school sooner than they ought to, either from choice or compulsion. It is usually the ones who stop from choice that grumble at fate. When a boy stops going to school from choice, the main cause nearly always lies in his not being industrious or caring what the future has in store for him.—*American Boy.*

"As long as a boy sits at my table he must sit in my pew," was the saying of a Christian father. Now that father is dead and his sons still sit in his pew, and they are pillars in the Church. Some parents foolishly think that if they compel a boy to attend church it will give him such a distaste for religion that when he becomes of age he will never go to church at all. As well think that if a boy is compelled to attend day school he will grow up with such distaste for education that he will insist on being an ignoramus. As well think that if a boy is made to work he will grow up with such a distaste for work that he will never do any after he becomes of age.—*Selected.*

A Circlet of Rare Jewels

(*Continued from page* 9.)

point of view;" and she heaved a deep sigh, and there was a suspicious moisture in her eyes. "It isn't always easy to do right; but it's best. It leaves one a conscience void of offense."

Trying to comfort herself in this way, she kneeled in prayer by her bed, and retired. Still, her slumbers were more or less disturbed during the night. Even though a moral victory may be won, it usually leaves some wreckage of one's happiness strewn upon the hard won battle field.

(*To be continued.*)

Luther League Topics

1st Sunday in Lent. March 1, 1903.

Love to God, The Supreme Duty

(Deut. vi : 4-9)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: Why should we love God supremely? How should we love Him? Why is this called the "greatest Commandment?" How is love to God to be cultivated?

Lessons for our own lives: 1. This is the "*first and great Commandment.*" The first, because "it is the spring, which flows through all the others." The great Commandment because it is the sum of all the others. He who loves God will not run after other gods, nor dishonor the name of the God whom he loves; nor despise the day, nor the Word of God. He who loves God will love those whom God loves, so that he cannot commit the sins of the second table against his neighbor, the child of the same Father. Therefore, to love God is the fulfilling of the law and the bond of perfectness. In the classification of the Commandments into two, as in the text, it is evident, therefore, that the first Commandment embraces the first table of the law, the three Commandments which especially present to us our duty toward God.

2. *This ought not to be a Commandment hard to keep.* If our nature were incorrupt it would be natural to love God supremely. He is "more loveworthy than all our love." The undefiled man would find in the absolute holiness, the infinitely perfect character of God a thing supremely attractive. That it is not so, that even in spite of the fact that "God is love," we find aught else diverting our love from Him, is one of the strongest evidences that man is fallen. Alas! what a story of depravity is told in the words we so often hear, excusing sin and the love of sin, "It is human nature to do so!" It is not the nature which God made, when He created man, and saw that all was very good.

3. *How shall we learn to love God?* We must know Him. We must gaze upon the portraiture of Him in His Word. We must admit the Holy Spirit who comes through that Word, to fill our hearts with the fire of love. We must meditate, above all, not on ourselves, our poor, puny love toward God, but on Him, His mighty, wonderful, undeserved love for us. We must carry around in our hearts this strange, transforming thought, "God loves me!"

2d Sunday in Lent. March 8, 1903.

Rise and Progress of the Woman's Missionary Society in the Lutheran Church

(Jer. 22 : 29 ; Isaiah, 45 : 20-25)

Missionary Topic reviewed by Mrs. Laura B. Snyder

The Woman's Home and Foreign Missionary Society in the General Synod of the Lutheran Chuch has become an important factor in the church's missionary operations. The writer, who has been officially connected with the society from its beginning, will endeavor to present, in brief outline, its history, method and work.

The movement had its beginning in the conception of Rev. J. K. Bloom, a pioneer Lutheran missionary in Illinois and Iowa since 1859. In the early part of August, 1875, he dropped into a Methodist Church, at Tipton, Iowa, where he was then pastor of the Lutheran Church, to hear a lady lecture on the subject of "Woman's Missionary Societies." The Methodist pastor did not seem to be impressed with the idea, though he did not oppose it. But Rev. Bloom says: "I could hardly keep my seat. I saw as in a vision the wonderful work that organized womanhood might accomplish in mission work, both home and foreign, and wondered why it was not thought of before. While musing thus it occurred to me that the Iowa Lutheran Synod would meet there in my own church in a few days and then I would bring the matter up. I felt so elated over the idea that I jumped up and went home for fear I might say something that might possibly give away the thought I had in mind about the great work that was to be done by the women of our Church." Rev. Bloom mentioned the matter to one or two women of his Church, and to Rev. B. F. Hills, before bringing it before Synod. Then on Friday, August 20, 1875, unexpectedly to all the brethren, as the matter had not been broached from any quarter, Rev. Bloom offered a resolution to appoint a committee "To consider and report upon the propriety and feasibility of forming a 'Woman's Missionary Society of the Lutheran Church of Iowa,' and in the event of their favoring the formation of such society, then report a basis and plan upon which to effect such organization." The motion received the hearty indorsement of Synod and passed without any opposition. It was the first instance in which the Lutheran Church any-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

where put itself on record as favoring the organizing of a Woman's Missionary Society.

The work before the committee was an entirely new one, and they had but little to direct them. They had some idea of the manner in which the societies of some other denominations had been lately formed, but possessed no constitution nor by-laws to guide them. They applied to Brother Bloom for suggestions as the author of the movement. He simply said, "Write as you would if men were to be the members instead of women, and if it does not suit the women they can and will change it to suit themselves." With that little assistance and idea of "Woman's Missionary Societies," they devised the plan of synodical and auxiliary societies, and formulated a constitution and by-laws for both that has not been materially changed since, and challenge the admiration of all. On Saturday afternoon, August 21, Rev. B. F. Hills, in behalf of the committee, presented the result of their work. They definitely organized the Synodical Society and appointed the officers for the ensuing year. These were: Pres., Mrs. Laura B. Snyder, Cedar Rapids; vice-pres., Mrs. L. L. Crigler, Knoxville; rec. sec., Miss Anna Failor, Newton; cor. sec., Mrs. E. J. Dean, Tipton; treas., Mrs. E. Stover, Tipton. The constitution for the Synodical Society was printed in the minutes of Synod, and the constitution and by-laws for auxiliary societies was published in the Lutheran *Observer* of September, 1875. That issue of the *Observer* and that year's minutes of Iowa Synod contained the first public official announcement of the formation of a regularly organized "Woman's Missionary Society" in the Lutheran Church.

The women accepted the work and positions entrusted to them, and decided that the only way to succeed would be to at once organize auxiliary societies in the congregations of Synod. So right there and then they formed one at Tipton, which made a contribution that year, but did not report again until 1884. Immediately after adjournment of Synod permanent organizations were formed at Cedar Rapids, Newton and Knoxville. These were three mission congregations with a total church membership of 180. Yet they had 70 members in the Woman's Missionary Society, and raised $51.91 in that society, besides a large excess above the regular apportionment to the Church for mission work. The amount from Tipton swelled the first year's contribution to $57.91.

At their first anniversary in 1876, they elected the president to represent the work at the meeting of the General Synod, which was to convene at Carthage, Ill., the following spring.

Thus far, as the money collected would not be large, they appropriated their funds wholly to the foreign work. But in 1877 it was determined to contribute to both the home and foreign work, and Rev. G. W. Snyder was appointed to rewrite and so change the constitution as to include both these fields of labor. The constitutions presented for both the Synodical and auxiliary societies were adopted and printed in the minutes of the Iowa Synod. These constitutions have been the basis for the constitutions of the Synodical and auxiliary societies ever since, and have not been materially changed in any of their regulations. The name adopted was "The Woman's Home and Foreign Missionary Society of the Evangelical Lutheran Synod of Iowa." The object was declared to be "To disseminate missionary intelligence, to cultivate a missionary spirit, and to engage and unite the efforts of Christian women in supporting missions and missionaries in the home and foreign fields of the General Synod of the Lutheran Church." As there was no general society yet it was declared that "This society shall be auxiliary to the boards of home and foreign missions of the General Synod, and shall co-operate with the same." The payment of $1 annually constituted membership, the payment of $10 constituted life membership. The auxiliary societies held monthly meetings to pay for missions and missionaries, and for the transaction of business. Public meetings were ordered to be held quarterly, and also anniversary meetings, the aim of which was to create a missionary spirit by means of addresses and reports on missions. These meetings were precious and proved a great stimulus to the work.

At the meeting of the General Synod at Carthage, in 1877, the matter was brought up there by Rev. A. C. Wedekind, D.D., in his report as secretary of the Board of Foreign Missions. General Synod referred it to a committee consisting of Revs. J. H. W. Stuckenberg, D.D.; J. F. Shaffer, D.D.; S. B. Barnetz, D.D.; G. W. Snyder, and Mr. A. Gebhart. The chairman consulted with the Iowa delegate on the committee and with the representative of the Iowa Synodical Society, and then presented a plan, the principal feature of which was to appoint a committee of five to promote the organization of said societies and publish a constitution for the same. The committee appointed consisted of Revs. J. H. W. Stuckenberg, D.D.; G. F. Stelling, D.D.; M. W. Hamma, D.D., and Messrs. A. Gebhart and Ross Mitchell. They prepared a constitution, modeled after the one adopted by the Iowa Synod, and sent

it to the district Synods and various congregations, urging them to take steps for the organization of societies. Numerous articles were published in the Church papers explaining the nature, aim and importance of these societies. As a result the committee were enabled to report at the next convention of the General Synod at Wooster, Ohio, in 1879, three additional Synodical Societies besides the one organized in Iowa in 1875. They also reported 86 auxiliary societies scattered among 16 Synods. In the report the committee acknowledged that "To the Iowa Synod belongs the honor of having organized the first Synodical and auxiliary Woman's Missionary Society." This was the standing of the work at the time the General Synodical Society was organized at Canton, Ohio, in June, 1879, and as reported by the committee a few days after at the convention of the General Synod at Wooster.

That first convention of the general society was called and arranged for by the committee appointed by General Synod at Carthage. Mrs. J. H. W. Stuckenberg was made the first president; Mrs. Joel Swartz, vice-president, and Miss Mary F. Kuhns, secretary. Since then the growth of the work has been so great as to include all the district Synods in the General Synod. It commenced in Iowa, August 21, 1875, with five women composing one Synodical Society. The first year's work produced four auxiliary societies, 70 members, and $57.91 contributed. Now there are 21 Synodical societies, 538 auxiliary societies and 234 young people's societies and children's bands, with a total membership of 20,000, an annual contribution of $27,000, and a total contribution, from the beginning up to date, of half a million dollars. We have helped to build 12 fine churches in this country and a hospital and two school buildings in our foreign work. We support a number of home missionaries, and a number of foreign missionaries, male, female and native, ministerial and medical. We annually produce a literature that is eagerly sought by other denominations, and that constantly increases the missionary intelligence and spirit of our people. Our contributions and work have so aroused and moved the Church that their contributions to the regular missionary apportion are much larger per member than they were before our work began, so that instead of taking away from them anything we have added much to them. The movement has proven a great assistance to the Church in all its departments of work, especially in its missionary operations, fully demonstrating that it is accepted of God and receiving His divine blessing.

3d week in Lent. March 15, 1903.

Parental Honor

(Exod xx: 12; Eph. vi: 1-9)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: Why is this Commandment the first in the Second Table? What is the meaning of the Commandment? Why is this Commandment so important? Explain the promise connected with it.

Lessons for our own lives: 1. *Parents are the representatives of God.* When He calls Himself our Father, He is not borrowing from human relations an image by which to suggest His relation to us; but when He instituted the earthly fatherhood, He was giving exemplification, in the limits of our apprehension, of His eternal kinship to man. Parenthood is the most divine of all human fellowships. The Fourth Commandment really partakes of the qualities of the first table of the law, as well as of the second, for our duty to our parents comprehends, in a peculiar way, our duty to God. In the earliest years of every human being, father and mother stand to the child in the place of God, his providence, his guide, his source of every good. And both the sacredness of this kinship, and the benefit of this providence constitute a tie which dare be recognized with nothing less than lifelong gratitude, love and honor.

Furthermore, how blessed a thing it is (as Luther in the large Catechism explains), that in the rendering of love and obedience to parents—the impulse of every true child—we are giving acceptable service to God. We do not need to go on pilgrimages, to enter monasteries, to invent adventitious good works, to crucify natural affection and to torture the hearts that love us, but in loving and pleasing our parents we please God.

2. *The Christian home is the center of social good.* The home is the original unit of social and civil life. The home is to this day the unit in Church and State. Only as the home is pure, and its obligations and duties well performed, is society pure and its blessings secure. The child that is taught obedience in the home will never come into conflict with the laws of the State. If the reverence due to parents is given there will be no lack of reverence toward God or the King. Thus father and mother, in the Commandment, stand for every bearer of authority in school or State or Church. Where the Fourth Commandment is kept there will be neither social disorder nor religious failure.

4th Sunday in Lent. March 22, 1903.

August Hermann Francke

(Psalm 119 : 105-120)

Historical Topic reviewed by Rev. Oliver D. Baltzly Ph.D.

"A man after God's heart" is the greatest tribute that can be paid any man. Such a man was August Hermann Francke, born in Lübeck, Germany, on March 22, 1663. When he was seven years old he suffered an irreparable loss in the death of his talented father. His mother, with devout trust in her Heavenly Father, took up the double burden and continued to guide and educate her family in the way begun by her husband. August enjoyed, during his earlier years, the priceless treasure of a noble, Christian sister, whose tender admonitions and counsels wrought mightily in his life. At the age of 14 young Augustus determined his profession for life, selecting Theology, and began the reading of some books kindred to this subject. At 18 he entered the university of Erfurt, the university which Luther entered at the same age, and where began that mighty struggle in his own soul which liberated him from the bondage of Rome. Having been told that Greek and Hebrew were the "two eyes of theology," Francke busied himself especially with these two languages. So diligently did he give himself to the latter than in one year he read the Hebrew Bible through seven times.

Notwithstanding his earnest devotion to theology, he says of himself, "It troubled me that my theological study was so entirely a matter of pure reason and science." Religion was with him an external thing only; a mere human legalism. Alas, there are too many still like him. The turning point in his religious life came with the preparation of a sermon on the text, John 20: 31 (read). His soul hitherto tortured with unbelief cried to God for light, and the Lord heard him. In trouble and doubt he had fallen upon his knees; with unspeakable joy of certainty he arose. From this time dates that deep spiritual life which has borne fruit in the centuries since, and in all the lands where the Lutheran faith is proclaimed.

His preaching became now of that evangelical type which never fails to interest and be profitable. Both students from the university and the common people heard him gladly. But the words of Luther were true concerning his work: "It cannot be otherwise than that where Christ is, there will be a Judas, Pilate, Herod, Caiaphas, Annas and also a cross, else it is not the true Christ." So positive and effective did the opposition to his preaching become that he was deprived of his office at Erfurt and ordered to leave the city within 24 hours from the time of serving the notice of dismissal. But the man who serves the Lord with his whole heart, soul and mind is never without work.

The universities had become places for frolic. Says one, "There is no denying that drunkenness, brawlings and wickedness of all sorts ruled within their halls." A new university was about to be founded at Halle. Francke was called to a professorship in the new institution, and gave to it a character like his own. It was here that a new standard of religious and moral life, as the object of learning was introduced, and a new rule for the conduct of students was established.

FRANCKE AS THE PHILANTHROPIST.

His greatest influence was felt as a philanthropist. At the very beginning of his life work he had been profoundly impressed with the condition of the outcast children who were growing up in ignorance and crime. He believed something should be done for them, and himself determined to make the beginning. When the poor, according to the custom in Halle, came to his door to beg, he invited them in and questioned them from Luther's catechism concerning the foundations of their Christianity. This exercise he continued each week, closing with a prayer and distribution of gifts and food. The happiness on the part of the children resulting from this interest and kindness repaid him for his efforts and sacrifices, but he felt deeply their dense ignorance concerning the first principles of salvation. He determined something must be done to improve these conditions. After reviewing and proposing a number of plans, he made a start in caring for this neglected class on November 5, 1695, by receiving an orphan into his own house. Before the end of the month he had nine, and by the end of the year, 12. The number steadily increased and soon the quarters were too small. Another house was bought, which was also soon filled, which necessitated other and more extended quarters. The wonderful opportunities for good discovered in this beginning of care for the poor and outcast led to the founding of the great Halle Orphan Asylum, July 24, 1698, the first and greatest establishment of its kind in the world.

At the same time that he received the first orphan into his home, Francke opened a small children's school in his house, which also met with great favor. In three years this school numbered over 500 pupils. In

(*Continued on page* 30.)

Junior Drill

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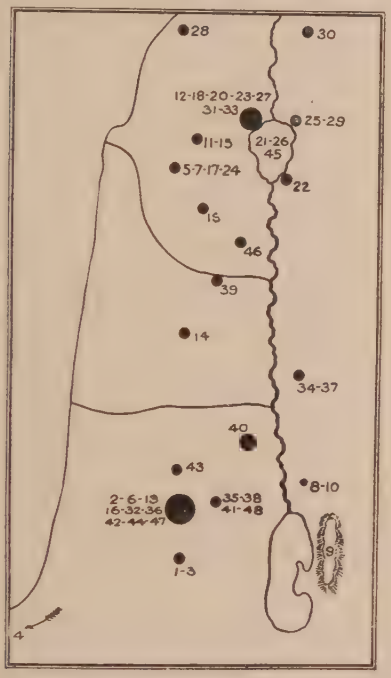
THE outline map of the Holy Land, which is shown on this page, was made for the Sunday school text book, "Bible Geography," in the graded series, and has been kindly loaned to us, represents the earthly life of our Saviour from beginning to end. Anybody who will draw these few easy lines, then put down the figures from 1 to 48 in their regular order, telling the name of the place and the events at each place as you go along, will receive not only distinction in the Review, but a picture-prize be-



sides. The only condition is that you must draw the map, and name the places and events, in the presence of your pastor, and ask him to please put his signature under your own.

Of far more value than any picture-prize in the world will be the great life-long gain which you will thus get, in a clear definite knowledge of the Gospel story, step by step, from Jesus' birth to His ascension. Never again will your mind be confused or uncertain as to when the transfiguration took place, or the walking on the water, or the raising of Jairus' daughter, or the visit to Jericho. You cannot possibly get this accurate acquaintance with the narrative which it is so supremely essential to know, in any other way than by making a complete outline for yourself, doing the whole of it with your own hand. It will by no means answer as well to be content with simply watching somebody else do this, neither will it be enough for yourself to do it a single once. But there is no need of saying much on this point, because when you have been able to draw the complete outline once, without a solitary mistake, you will positively enjoy doing it again and again, not as a task, but as a pleasure.

1. Jesus born in Bethlehem's stable. Angels announce the glad tidings to shepherds watching their flocks.

2. Jerusalem. The Babe presented in the temple at 40 days of age, where the aged Simeon and Anna are present.

3. Back to Bethlehem, where the Wise Men from the East are guided by a star.

4. The flight into Egypt, on account of the murderous rage of King Herod.

5. Nazareth, whither the Holy Family went to live after Herod was dead, and his wicked son reigned in his stead. An obscure and despised village where the years of a happy, simple childhood were spent.

6. Jerusalem at 12 years of age to keep the Festival of the Passover for the first time. The Son is already eager to be about His Father's business, and they find Him in the temple in the midst of the doctors.

7. Back to Nazareth, for 18 years more of absolute silence, quietly preparing for His mighty work.

8. The wilderness of Judea, where John the Forerunner was baptizing great crowds from all classes of people at the Jordan. The Holy Ghost descends in the form of a dove at Jesus' baptism, and the Father's voice speaks out of the cloud.

9. The temptation in the wilderness. Satan's threefold attack is aimed first at Jesus' bodily appetites, second at His human ambition, third at the means by which He may become King over all the world.

10. Back to the Jordan, where He calls His first disciples, Andrew and John. Andrew brings Simon to Jesus. Philip brings Nathanael. John the Baptist says, "Behold the Lamb of God!"

11. With these first five disciples He goes to a wedding in Cana of Galilee, where He works His first miracle, changing water into wine.

12. He pays a brief visit to Capernaum, the chief city of Galilee.

13. Jerusalem. His first Passover as the anointed Messiah. Makes a whip, and

drives out from the temple the men who made the House of Prayer ("My Father's House") to be a mart of merchandise. Also talks with Nicodemus, by night, about the need of being born again by water and the Spirit. (Holy Baptism.)

14. Goes back home through Samaria. Talks with a woman of Sychar, at Jacob's Well, about the water of life, of which He is the giver.

15. Again at Cana. A nobleman whose son is dying at Capernaum hastens to Cana, and begs Jesus to come quickly to his distant home. Jesus instantly heals the son by a simple word of Divine command without leaving the spot.

16. His next Passover at Jerusalem. A whole year has elapsed, full of miracles, whose details are not recorded in the Gospels. At the pool of Bethesda He sees, at the water's edge, a man crippled in his feet for 38 years. "Arise, take up thy bed and walk!"

17. Rejected at His own home in Nazareth, after preaching His first recorded sermon in the synagogue. His neighbors and acquaintances listened for a while with rapt attention to His high claim of being the world's promised Messiah, but afterward when He refused to work miracles on account of their unbelief, they would have thrown Him headlong down from the rocky precipice!

18. Changes His abode to the city of Capernaum, which from this time forth becomes the headquarters of His public ministry, where most of His mighty works were done. At this point we will continue the Gospel story in next month's REVIEW. Drill yourself thoroughly on the narrative thus far.

Honor Roll

Honorable mention for papers received, answering former Bible questions, is made of Anna E. Becker, Royersford, Pa.; Emily M. Brown, Columbia, Pa.; Kate McConnell, Tamaqua, Pa.; Ida C. Fritz, Boyertown, Pa.; Clara E. Rider, Mechanicsburg, Pa., and Bessie L. Groh, Emporia, Kan.

IF you want to spoil all that God gives you; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish—it is done at once. Think about yourself, what respect the people ought to pay you, what people think of you, and then to you nothing will be pure.—CHARLES KINGSLEY.

Bible Readings

Feb. 1. IV Epiphany—Isaiah 43: 5-9.
Monday—Exodus 6: 1-13.
Tuesday—Psalm 68: 1-8.
Wednesday—Isaiah 54: 1-10.
Thursday—John 14: 1-14.
Friday—Acts 7: 1-36.
Saturday—Acts 7: 37-60.

Feb. 8. Septuagesima — Exodus 20: 1-6; Isaiah 44: 6-9.
Monday—Genesis 1: 1-31.
Tuesday—Exodus 39: 30-33.
Wednesday—Deuteronomy 28: 58-68.
Thursday—Matthew 1: 20-25.
Friday—Luke 1: 68-80.
Saturday—Philippians 1: 1-11.

Feb. 15. Sexagesima—Exodus 20: 7; Matthew 5: 33-37.
Monday—Genesis 2: 1-3.
Tuesday—Leviticus 26: 1-13.
Wednesday—Nehemiah 8: 1-18.
Thursday—Nehemiah 13: 15-31.
Friday—Matthew 12: 1-8.
Saturday—Revelation 1: 1-20.

Feb. 22. Quinquagesima—Exodus 20: 8-11; Isaiah 58: 13-14.
Monday—Genesis 4: 1-13.
Shrove Tuesday—Exodus 20: 1-17.
Ash Wednesday—Matthew 6: 16-21.
Thursday—Mark 12: 28-34.
Friday—I John 3: 1-11.
Saturday—Luke 10: 25-37.

March 1. Lent—Deuteronomy 6: 4-9.
Monday—Deuteronomy 32: 1-6.
Tuesday—Isaiah 34: 1-10.
Wednesday—Micah 1: 1-9.
Thursday—Romans 14: 1-7.
Friday—I Corinthians 1: 18-30.
Saturday—Hebrews 6: 1-13.

March 8. II Lent—Jere. 22: 29; Isa. 45: 20-25.
Monday—Leviticus 19: 1-8.
Tuesday—Deuteronomy 6: 16-25.
Wednesday—Jeremiah 35: 7-19.
Thursday—Matthew 15: 1-9.
Friday—Mark 7: 10-16.
Saturday—Luke 18: 18-30.

March 15. III Lent—Ex. 20: Ephesians 6: 1-9.
Monday—Genesis 18: 1-19.
Tuesday—Exodus 3: 11-18.
Wednesday—I Samuel 2: 27-36.
Thursday—Job 42: 1-16.
Friday—Hebrews 11: 1-40.
Saturday—James 1: 1-27.

March 22. IV Lent—Psalm 119: 105-120.
Monday—Genesis 4: 1-15.
Tuesday—Deuteronomy 5: 17-30.
Wednesday—Genesis 9: 1-7.
Thursday—Psalm 51: 1-29.
Friday—Jeremiah 41: 1-10.
Saturday—I John 3: 13-17.

March. 29. V Lent—Ex. 20: 13; Matt. 5: 21-26.

American Lutheran Almanac and Year Book, 1903. American Lutheran Publication Board, Pittsburgh. This is published by the English Lutheran Missouri Board and contains statistics pertaining to their congregations, in addition to the usual almanac matter and various good articles.

The Jewish View of Jesus Reviewed. By Rev. A. R. Kuldell. Pp. 46, 15 cents per copy; in quantities very much cheaper. Lutheran Book Concern, Columbus, Ohio.

Five Good Books

And What They Contain

OTHER people's diaries and letters, the secrets of other families, the private and personal part of other's lives—most of us cannot escape the liking to see these. Newspapers are much read because they contain much of this secret prying into other's affairs, in other words, practically much gossip. Novels attract us largely for this reason, they reveal the inner side of some life or lives. "David Harum" was read by thousands, though it merely exhibited the character, home and ways of a certain special type of men who live in a section of New York State. There was no special gain in prying into that life, no real profit in knowing that sort of man, but people enjoyed it. Some men's lives, however, are worth gossiping about, worth hunting into; in such cases it is not wrong either, for their lives belong to the world. Some people's diaries and letters are worth peeping into; it is not wrong then, either, for they are diaries and letters that have made history or tell about it. Thus also of some family secrets. This is the interest and the value of the "Schönberg Cotta Family." Therein are extracts from the diaries of members of that family and from their personal letters, which lead us behind the scenes of a life worth knowing, of a life whose secrets belong to us, of the life of Martin Luther.

IMAGINE a great city, or even a large town, with all its orphan outcasts and its incorrigible urchins begging and stealing their living in the streets. People who have traveled in the Orient have seen such sights as that would be; those who have not seen them scarcely can imagine them. What has saved American cities from such disgrace and America's unfortunate children from such a fate? The reform school —an institution so common, so necessary a part of civilization, that few people stop to think that once there was no such thing. But it had its beginning only a few centuries ago, and it cost the whole life-work of one strong, generous, warm-hearted man to give it a bare start. The man who did this was John Falk, and the fascinating story of his work is told in "Praying and Working."

EVERY young Lutheran should be acquainted with the history and the doctrines of his own Church. She is the "mother of Protestantism," the oldest of the reformed Churches. To know her is to love her. "The Lutheran Manual," by Rev. J. B. Remensnyder, D.D., contains much valuable information in a brief compass, and withal in a very interesting and readable style. Any one who wants to learn about the origin of the Lutheran Church, about the importance she attaches to the inspired Word, to Justify Faith, the Holy Sacraments and to orderly Scriptural worship, about Lutheran piety, the nurture of children in the Lutheran Church, her world-wide field and her rapid growth at home and abroad should read and study this valuable work. The brief scope of the book does not permit the author to go into detail, but leading facts and figures are given, and any one of our faith by reading it will be led to rejoice, because of what his Church is, because of what she has done and is doing, and because of her promising future.

THE most important question that a mortal can ask is, "How can I be saved?" Beside this, history, finance, business, politics, all put together are nothing. The Roman Catholic Church has one answer, the Methodist another, the Baptist a third, and the Episcopalians still a different one. And has our Church no answer? Indeed, it has, and an answer that covers every point, calms every fear, and leaves the believer full of peace and joy. For a long time we had no book that gave the Lutheran answer in such a clear, popular way that it would take hold of the hearts of the growing boys and girls. Dr. Gerberding has given it so admirably in his "Way of Salvation in the Lutheran Church" that it is no wonder his book is the most widely circulated English Lutheran book in America. Original sin and infant baptism, repentance and faith, conversion and justification, confirmation and the Lord's Supper, are some of the knotty subjects made as clear as sunlight. If you have shopmates that taunt you about your Lutheran faith, friends that are seeking the way to heaven and peace, or troubles that arise about your own salvation, here is your answer. Buy it. Read it. Give copies away.

A BOOK well worth considerable study is "Lutheran Foreign Missions," by Rev. Preston A. Laury. The author has necessarily had to condense his great amount of material to compress it into 250 pages. Not only has he made a careful research of our Lutheran Foreign Mission

(*Continued on page* 24.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
LUTHER LEAGUE OF AMERICA
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. Eilert,
WITH
W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.
LUTHER M. KUHNS, OMAHA, NEB. I. S. RUNYON, NEW YORK, N. Y.
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Editorial

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

We stand on the threshold of another Lenten season, the season which most fully and forcibly brings home to us the claims of the King. Are we eager to respond to those claims?

A pastor working in a great city says: "I want to testify, for the encouragement of all Christian workers in our League, that the best young men and women of to-day are ready to respond to the claims of the King when clearly presented, and are eager to answer to the highest demands that we can make upon those in the name of the Christ."

Whenever our best young men and women have the meaning of the Christian calling brought home to their hearts and are made to realize that when Christ says "Come unto me," it means for them the call to the cross and its claims; the call to a character like Christ's; the call to a career whose keynote is that of the Master's, "I am among you as one that soweth." "I am come not to be ministered unto, but to minister." Then we notice there is a glad and noble response, for the truest hearts among our young people are ready for the fullest claims of the gospel of the cross. And no wonder, for they are beginning to realize more fully in these days that the cross means for them kingliness of thought and royalty of life such as nothing else can offer.

To the noblest souls there is no attraction that equals the attraction of Christ, "the Chief among ten thousand, the One altogether lovely," and "Christ in us the hope of glory," is to-day the highest inspiration to the noblest life to an ever increasing multitude of the world's best and truest souls.

So much we have failed to accomplish by hesitation and delay, that lost opportunities might be made the keynote of much of our past history, and that "procrastination is the thief of time" has been proved in much of the work of our Church in some of our large cities and growing towns. The editor of *Success* recently put this in concise form, with some good advice to his readers, as follows: "Under every clock in a factory at Cleveland, Ohio, is the motto, 'Do it now!' Such a motto lived up to by every one would spare the world much trouble. It would add thousands of good deeds to the daily happenings, save many from bankruptcy through bad debts, paint hundreds of pictures only dreamed of, write books without number, and straighten one-half the tangles of our complicated social life. Most tasks promptly undertaken prove less difficult than

we anticipated, and the joy of accomplishment often compensates for any hardship experienced. Don't get to be known for unfulfilled good intentions. Good intentions carried out become the good deeds that make men useful, loved and famous. Doing things rather than first planning them makes all the difference between success and failure." Let not Leaguers put off until to-morrow what can be done to-day. This is the time for work; to-morrow the time for repentance for omission of work. If our rising generation realizes the importance of immediate attention to the work of the Church, we will go forth more rapidly in the next ten years than we have done in a century.

The "Topics" for this quarter have been a revelation as to the mission work of the Lutherans. They have given us an idea of what the Joint Synod of Ohio in Home and Foreign Missions is doing among the Persians and the Jews, not forgetting the colored; of the work in which the Missouri Synod is engaged in teaching the Jews, the American Indians and also the deaf mutes, among whom three missionaries are laboring successfully. Then, too, we have been looking at the men who are laboring in home missions, and our sympathies, prayers and gifts have been moved toward inner missions, about which so little seems to be known in this country, but in which so much might be done in our large cities. We have been aroused also by the wonderful work done by Fliedner in the deaconess cause, and by Wichern in gathering and reconstructing the poor and the bad boys and girls in "The Rough House." If we are to follow the command to "preach the Gospel to every creature," we have much to do, and the glimpse which we have had of the mission work during the last quarter certainly shows us how little we are doing. Some one has said that "we are playing at missions." The time certainly has come for *work*, and the example of the men and of the Synods, about which we have heard, should provoke us to good works in the same line and make us interested in extending the kingdom by some special work.

Our literature secretary has interested himself during the past month in an effort somewhat out of his line—viz., testing the sentiment of the German speaking pastors of Pennsylvania on the subject of the sacred observance of the Lord's Day. The aim is to counteract a desperate effort which is now being made in the new Legislature of the State to legalize a "wide-open Sunday," similar to that which prevails in Continental Europe. As a result of the canvass an overwhelming majority of the German speaking pastors have expressed their profound conviction that to introduce the Continental Sunday into these United States would be disastrous in the extreme to our national welfare. This same conviction is the prevalent sentiment among the members of their congregations.

Publishers' Column.

Last month the publisher was forced to crowd out his own column on account of the great mass of matter that needed to be inserted. Nevertheless many favorable comments have come from subscribers giving praise for the excellent number the January issue proved to be. This is very encouraging and we thank our friends for their kind words.

But we had a great deal to say last month which remained unsaid. We wanted to tell you that our hopes for 10,000 new subscribers by January 1 had not been realized, and although the responses from some sources had been generous there were many points that had not come up to our expectations. You may hear from us direct, friends, and when you do please act.

The manner in which a good sized edition of the new Lutheran Calendar was exhausted in about two weeks made us feel that this enterprise, so ably devised by our literature secretary, has met with much favor. Among the favorable comments received: "The calendar is capital and is a credit to its authors and the League." Another says: "I am enthusiastic over the calendar. It is a great achievement and you deserve no end of praise and thanks for its accomplishment."

There are a few left for any stragglers who want them and can be had by sending 25 cents in stamps.

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On the 15th of this month No. 34 of the Luther League Topics will be issued. These Topics continue to meet with favor and the circulation is growing. One League president says:

We are using the Topics in our League with great satisfaction, and find them full of useful and instructive information. We are also subscribers to the REVIEW, which is appreciated very highly as a useful help for the Topic lessons and church and League news.

The *Lutheran World* in commending the last number said:

These admirable comments are contributed by some of the very best trained among the younger people of our church. They are in every way creditable, sound and to be commended. We know of nothing so good for young people in the Lutheran Church.

Don't you think every League should use them? Get your League to introduce them if they are not being used.

Although the holiday demand for badges depleted our stocks considerably, we were able to replenish and can fill all orders promptly. Likewise the books of the Reading Courses. Several orders have reached us for the entire four sets, ordered on the installment plan. Twenty good books on easy terms. Send for them.

Another new edition of the music edition of the Luther League Hymnal is being issued. The books have been going very fast lately, and we now have orders ahead. If you want a new hymn book don't order until you see a sample of this book. Where once tried, there it will always find a place.

To those who so ably assisted us in the past year to make the REVIEW a success we herewith extend thanks and ask for a continuance of these favors. Address all orders to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

Tour to California

The second Pennsylvania Railroad Personally Conducted Tour to California for the present season will leave New York and Philadelphia on the Golden Gate Special, February 19, going via Cincinnati, New Orleans, San Antonio and El Paso to Los Angeles and San Diego. Three days will be spent in New Orleans, during the Mardi-Gras festivities. Should a sufficient number of passengers desire to travel under the care of a Tourist Agent and Chaperon, a delightful month's itinerary in California has been outlined; and a returning itinerary to leave San Francisco March 28, visiting Salt Lake City, Glenwood and Colorado Springs and Denver, arriving in New York April 6. Rate, $275 from all points on the Pennsylvania Railroad east of Pittsburgh, covering all expenses of railroad transportation, side trips in California, and berth and meals going on the special train. No hotel expenses in California are included. Tickets are good for return within nine months, but returning cover transportation only. For detailed itinerary apply to Ticket Agents, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York

— Christ Church, Rev. G. U. Wenner, D.D., pastor, announces the purpose to build a parish house on a plot beside the church edifice on East Nineteenth street. The needs of the congregation have long demanded the services of assistants to the pastor, but the expense of living in this great metropolitan city has limited the number to one, a deaconess. It is expected that the possession of the parish house will enable the church to support an adequate corps of workers. An assistant pastorate has already been decided upon, with a view, especially, to developing the English work of the congregation. The thirty-fifth anniversary of the Church will occur in October next.

— Bethany Church, in the Bronx, Rev. J. F. W. Kitzmeyer, pastor, recently liquidated its second mortgage, and observed the event with appropriate exercises of rejoicing and thanksgiving.

— Dr. J. A. W. Haas, pastor of St. Paul's Church, is delivering a course of three lectures on Higher Criticism in the Theological Seminary at Mt. Airy, Philadelphia.

Philadelphia

— Trinity Church, Rev. S. A. K. Francis, pastor, has paid off its mortgage of $10,000, and on January 8 the event was happily celebrated.

— Christ Church, of which Rev. G. C. Reese is pastor, has purchased a valuable lot in addition to the one on which the church is located.

Chicago

— St. James's Mission has purchased and paid for a lot in the past 17 months. The cost was $760.

— Wicker Park Church, Rev. A. D. Crile, pastor, has been redecorated and was reopened on Christmas Day.

— Covenant English Church, which is being regularly supplied by Rev. Dr. Gerberding of the Seminary, has extended a call to the Rev. C. K. Solberg of Vermillion, S. D.

— The debt of the Salem congregation has been reduced during the past year by $2016.17.

— A benefit was given at the Christmas season for the Passavant Hospital, which resulted in over $3000 toward the floating debt caused by the recent addition. The hospital is very popular on the North Side, is crowded with patients and badly in need of additional young women to enter the training school.

Washington

— St. Paul's, the mother Church of English Lutheranism in Washington, Rev. F. W. Moot, pastor, celebrated its sixtieth anniversary on January 4.

Buffalo

— The English Lutheran Church of the Holy Trinity, Rev. F. A. Kaehler, D.D., pastor, is to erect a new building on the west side of Main street, on a lot 110 x 218 feet, and is to set back from the front lot line about 30 feet. The plans contemplate a stone building in the Tudor style of Gothic architecture. The Sunday school, which adjoins the church at the rear, is 97 x 56 feet, with class rooms on the first floor and in the gallery, all of which by sliding doors and partitions may be thrown into one large room with excellent light and ventilation throughout. The basement will contain rooms for the use of the church societies. The building is to be finished throughout in oak and is to be heated by steam and lighted by electricity.

Syracuse

— The Church of the Redeemer, Rev. U. J. Klingensmith, pastor, celebrated its tenth anniversary on December 14.

Pittsburg

— Bethany Church has been relieved of its debt of $23,000 through the generosity of Mr. William Pore, one of its members, who gave the whole amount. At the midweek meeting of the congregation, December 31, the gift was announced, and Mr. Pore was presented with a beautiful silver loving cup suitably inscribed.

— Work has begun on the Church of the Redeemer, Baldwin Township, an outlying part of Grace parish, South Pittsburg, the Rev. D. Luther Roth, D.D., pastor.

— St. Paul's new church building, Rev. A. J. Bean, pastor, was dedicated January 25. It is a beautiful structure, well adapted to the needs of the community. Twenty new members were recently received in the church.

Cleveland

— Plans are being perfected for the liquidation of the debt of $4200 upon the church of which Rev. C. H. Hadley is pastor.

Dayton

— At a recent congregational meeting of Trinity Church, Rev. W. J. Gaby, pastor, it was decided to erect a new church edifice to cost about $12,000. The church already has a fund toward this object. The new building is necessitated by the growth of the congregation, the present building providing seating for scarcely a greater number than are regularly present at Sabbath worship.

MISCELLANEOUS

— The Scandinavian Lutheran Church, Elizabeth, N. J., was dedicated on Sunday, January 18, services being held in the afternoon and in the evening. The neat little edifice was built some time ago, and there remained a mortgage of $750. This was paid off before the dedication occurred. The pastor, Rev. I. Tollefsen, was assisted by Revs. R. Anderson, M. H. Hegge, L. H. Kjaer and C. M. Tollefsen of Brooklyn, and Frederick C. Krapf of Elizabeth.

— The Lutheran Church at Centre Brunswick, N. Y., recently reconsecrated its church building after renovation, costing about $3000. Rev. J. H. Weaver is the pastor.

— A third English Lutheran Church is to be organized at Mansfield, Ohio.

— Christ Evangelical Lutheran Church of Cambridge, Ohio, Rev. O. F. Harshman, pastor, was dedicated on Sunday, December 21. Dr. Ort of Wittenberg College preached the sermon.

— The foundation has been laid for the new church building to be built by the Lutheran congregation at Warren, Pa.

—A site for a church has been purchased by the Lutheran congregation at Oil City, Pa. The price to be paid for it is $2200. One-half of this sum is already paid over.

— St. James' Lutheran Church, Reading, Pa., Rev. Dr. M. C. Horine, pastor, has become heir to the entire estate of the late Harry M. Fox, who recently died at Pottstown, Pa.

— Trinity Lutheran Church, Mechanicsburg, Pa., celebrated, in December, its fiftieth anniversary.

— St. Mark's Lutheran Church of Atchison, Kan., Rev. L. S. Keyser, D.D., pastor, has assumed self support, and has sent suitable resolutions of thanks to the Board of Home Missions for generous help in the past.

— A new Lutheran mission, with 24 charter members, was organized in Vancouver, Wash., on December 14, by Rev. W. F. Holl and Rev. J. A. Leas, president of the Pacific Synod.

— Newberry College, S. C., is taking a great step forward. It has decided to add to its present equipment a much needed $25,000 building.

— Mr. G. H. Knollenberg, Richmond, Ind., has recently donated the sum of $1500 toward the endowment of the German Department of the Western Theological Seminary of the General Synod, at Atchison, Kan.

— An unknown donor, a member of the Lutheran Church at Lancaster, Ohio, has sent an offering of $500 to the General Synod Board of Foreign Missions for the support of the Muhlenberg Mission in Africa.

— By the will of the late Caroline Justine Freudenberger, Muhlenberg College, Allentown, Pa., receives the sum of $1000.

— The Men's League of St. Mark's Lutheran Church, Newport, Ky., Rev. F. C. Longaker, pastor, is making an effort to secure the funds to pay off the church debt of $10,000.

— Miss Nellie A. Cashman of Gettysburg, Pa., sailed on January 24 for Africa, by the Hamburg-American steamship "Pennsylvania." She will become the wife of Rev. J. H. Straw, who has been laboring in Muhlenberg, Africa, for nearly a year.

Five Good Books

(*Continued from page* 19.)

work, but he has secured remarkably accurate information down to very recent date, which, together with a large number of illustrations, give one an exceedingly intelligent idea of the magnitude of the mission work done by our Lutheran Church in all the world. In view of the active campaign planned by several of our Foreign Mission boards, we know of no one book by any of our own writers that will so inform, interest and enthuse Lutheran people on the subject of Foreign Missions as will this modest book of Brother Laury's. It deserves a wide circulation throughout the churches, Sunday schools and young people's societies, as it is admirably adapted for all these purposes, as well as for a fairly comprehensive reference work. He who reads it will surely run faster the way the Master commands. See page 29 for prices of these books.

Book Notes

MEDITATIONS FOR THE PASSION SEASON. Translated from the German of George Christian Dieffenbach by Charles E. Hay, D.D. Pp. 238. Cloth, 75 cents net; with gilt edges, $1 net; imitation morocco, $1.75; Turkey morocco, $2.75; special prices by the dozen. Lutheran Publication Society, 1424 Arch street, Philadelphia.

Here is provided a daily Scripture selection, with a meditation thereupon and a prayer for the entire Lenten season. The Passion history is covered, the Sunday Gospels and Epistles, and various other passages of the Bible most closely related to Christ's Atonement. A harmonized history of our Lord's Passion from the Four Gospels closes the book. To those who know anything of Dieffenbach's devotional nature and writings this book needs no further commendation than to say that the translation has been done by one of much experience in such work and that his best effort has been expended thereupon. Every Lutheran pastor will do his people a service by urging their purchase and use of the volume. It will certainly become one of the most-used devotional books for Lent in America. The Lutheran Publication Society has issued nothing for which they are more to be thanked than for this.

New Service to California

On January 4, 1903, the Chicago, Milwaukee & St. Paul Railway, in connection with the Union Pacific and Southern Pacific railways, established through car service between Chicago and Nebraska, Colorado, Wyoming, Utah, Nevada and California, with three daily trains in each direction. Equipment consists of Pullman First-Class and Tourist Sleeping Cars, Buffet Library Smoking Cars, Dining Cars, and Free Reclining Chair Cars.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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The General Secretary's Itinerary

Arrangements have been completed for an "Inaugural Meeting" or introduction of Rev. Luther M. Kuhns as General Secretary of the Luther League of America in St. Paul's Church, Twenty-second street, above Columbia avenue, Philadelphia, on Friday evening, February 13. The meeting will be under the auspices of the Executive Committee of the Luther League of America, and President Stoever will preside.

On Monday, February 16, a meeting will be held in Baltimore with the pastors and young people of the Lutheran churches of that city, with a view to interesting them in the organization of a District Luther League in Baltimore. President Stoever and Mr. Eilert also expect to attend this meeting.

Arrangements have been made to hold a meeting in Holy Trinity Church, Jersey City, on Friday evening, February 20, at which the Leaguers of New Jersey will greet the new Secretary.

Monday evening, February 23, the Luther League of New York City will hold a meeting in New York City to formally present the new Secretary to those who first began the work of organizing our Lutheran young people. The meeting will be held in St. James's Church, Seventy-third street and Madison avenue.

During the week of February 23 meetings will probably be held in Pittsburgh and Buffalo, and in the following week at Columbus, Louisville and Chicago.

During the month of February the General Secretary requests that all communications be addressed to him at P. O. Box 876, New York City.

Luther League of America

Guarantee Fund for the Support of the General Secretary.

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of

the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

To the Friends of the Luther League of America:

It is imperative for the League to have a General Secretary in the field. A man can be secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of $1,000, to be called for only in the event of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert	$50.00
Wm. C. Stoever	50.00
John F. Dinkey	50.00
Rev. Chas. L. Fry	50.00
Frank A. Hartranft	50.00
Rev. L. M. Kuhns	50.00
H. L. Hungerford	25.00
J. Martin Rommel	50.00
George D. Boschen	50.00
C. A. Smith	50.00
Rev. Geo. H. Schnur	25.00
Horace W. Bikle	25.00
Wm. L. Henrich	25.00
Luther League of Holy Trinity, New York	10.00

The Secretary of this last named League says: "Our League passed a motion some time ago authorizing our Treasurer to pay $10 annually for the support of a General Secretary." This is therefore our annual contribution. Other Leagues might profit by this example.

FRANK A. HARTRANFT, Esq., Chairman,
1215 Stephen Girard Building, Philadelphia, Pa.
J. MARTIN ROMMEL,
JOHN F. DINKEY,
GEORGE D. BOSCHEN,
LOUIS VAN GILLUWE.
Finance Committee.

Please address reply to chairman.

NEW YORK STATE

New York City

— The annual meeting of the Luther League of New York city occurred on Monday evening, January 19, at St. Mark's Church, 323 Sixth street, Rev. George C. F. Haas, D.D., pastor. The reports of officers and committees indicated a reasonable degree of success in the year's work. A significant feature was the report, in detail by the Literature Committee, of a plan for a course of normal instruction for Bible students and teachers. The preliminary work of this course is to be taken up this season, lectures by Rev. C. Armand Miller, Rev. F. H. Kneibal and Rev. J. A. W. Haas, D.D., being given at St. James's Church, Madison avenue and Seventy-third street, Tuesday evenings, beginning February 10. Upon the president's recommendation there was adopted a resolution providing for the gathering and compiling of statistics of the district League. The Executive Committee was authorized to arrange a reception to the newly elected General Secretary of the Luther League of America, Rev. Luther M. Kuhns, to be given him at St. James's Church on a convenient date in February. Plans for the next State convention, which will be held in this city, were discussed. The officers of the League were re-elected as follows: Pres., I. S. Runyon; vice-pres., Henry D. Brandes; rec. sec., William Gaskell; cor. sec., Frank E. Jackson, 323 East Twenty-seventh street; treas., Frederick Bohlig; trustees, William H. Rose, George A. Kuhirt and William M. Suhr.

The Luther League of the Church of the Redeemer, Yonkers, Rev. J. W. Smith, pastor, was received into membership.

— The illustrated lecture report of the convention of the Luther League of America was delivered at Bethany Church on Wednesday, January 21. The slides and their manipulators, besides the lecturer, received the well merited applause of an appreciative audience of about 200. Messrs. Bunger, Naegele and Runyon, the latter of whom delivered the lecture in Mr. Eilert's stead, have the sincere thanks of Bethany.

Albany District

— The Luther League of the Church of the Redeemer, Albany, the Rev. H. Douglass Spaeth, pastor, has devoted its meetings largely to literary exercises. At the last regular meeting the exercises consisted of a discussion upon the life and works of Gustavus Adolphus, which proved to be very instructive. A sketch of his life was given by Mr. Clarence E. Krumbholtz, which showed deep thought and careful preparation. An essay, entitled "His Aid to the Lutheran Cause," was read by Miss Emma Smith, and was well received. Miss Minnie D. Lehmann then gave a good criticism of the work of Gustavus Adolphus in and for the Church, and his influence on the political conditions of Europe. The discussion was open to the society, Reverend Spaeth gave a good outline of the Thirty Years' War, in which the "Lion of the North" played such an important part. Mr. Karl O. Strenge then spoke of the death of Gustavus Adolphus and his brave and heroic character, which should be an inspiration to those professing the Lutheran faith. At the next regular meeting, which will be held February 16, there will be a debate on "*Resolved*, That the task of maintaining the Union (1861) was greater than that of establishing it (1775)." The speakers in the affirmative will be Fred W.

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Schwartz, Louis C. Smith and Rev. H. Douglass Spaeth. The speakers in the negative will be Jacob H. Smith, Fred W. Smith and John H. Strenge.

Delaware and Hudson District

— The Luther League of the English Lutheran Church of the Redeemer, Rev. M. J. Bieber, pastor, elected the following officers for the year 1903: Pres., Fritz Ingwall; vice-pres., Fred. Lofstrom; rec. sec., Miss May Bradt; cor. sec., Miss Almae Kneppel; treas., Miss Edna Marthis. The League was one of four parties to defray the expense of frescoing the church recently.

Buffalo District

— At the annual meeting of the Luther League of Buffalo, held January 21, the election of officers resulted as follows: Pres., Edwin F. A. Kurtz; vice-pres., C. G. Graner; rec. sec., C. Oliver Schaefer; treas., Frank A. Kalmbach; finan. sec., Miss Jennie Sticht. There are eight societies represented in the Central. The League has guaranteed the Luther League of America an amount of $25 toward the maintenance of the General Secretary. Nearly $600 has been raised toward the fund for the support of the League's missionary to India.

— At its meeting, held January 13, the Luther League of the Church of the Atonement, Rev. T. W. Kretschmann, pastor, elected the following officers: Pres., Fred. G. Kiesel; vice-pres., Miss Elizabeth Ernst; sec., Philip Rohrbacker; treas., Miss Elizabeth Grauer. The League raised $100 by personal subscription during 1902 toward the support of the foreign missionary to be sent out by the Buffalo League.

— The February literary meeting of Holy Trinity Luther League, Dr. Kähler, pastor, will be held at the home of the president, Mr. C. O. Schaefer, 239 Masten street, on the 13th. Offerings at these meetings will be used to furnish the League parlor in the new church. At the December meeting it was suggested that each member present hold himself responsible for the attendance of three others at the next meeting. In consequence the January meeting was very large. If the plan is followed out there will be three times as many at the following meetings. A very good kind of endless chain. New members are: Miss Annette Kähler and Miss Christine Sticht.

NEW JERSEY

— Miss Prudence Kerr, of Atlantic City, treasurer of the Luther League of New Jersey, was married in January to Mr. R. H. Krueger, a young business man of Camden. Communications to the treasurer should be addressed to Mrs. R. H. Krueger, 673 Fairview street, Camden, N. J.

— The Luther League of the Augustana Church, at Passaic, Rev. A. Aaron, pastor, has a small membership of very zealous workers. On January 6 the annual meeting was held, and officers elected as follows: Pres., Carl J. Swanstrom; vice-pres., Axel Olson; rec. sec., Herman Lindeberg; cor. sec., Mrs. A. Aaron; finan. sec., August Johnson; treas., Nels Griel; critic, Hans Nelson; librarians, Olga Nelson and Jennie Swenson. The Dorcas Society of this congregation is really the Junior League, whose officers were elected January 2, as follows: Pres., Judith Nelson; vice-pres., Anna S. Nelson; rec. sec., Ruth Johnson; cor. sec., Hildur Lofquist; finan. sec., Hildur Wahlstrom; treas., Jennie Peterson. Miss Edith Tobin of Portland, Maine, was elected an honorary member. One of the first additions to the library was the LUTHER LEAGUE REVIEW.

— The Augustana Society of Paterson held its annual meeting January 2, when the following officers were elected: Pres., Fritz Julander; vice-pres., William Johnson; rec. sec., Miss Mary Linquist; finan. sec., Miss Anna Holmberg; treas., Miss Ida Carlson. This society is preparing for application to membership in the State Luther League, and hopes to entertain the State Convention this year.

— The annual meeting of the Tabitha Society, Paterson, was held January 3, and the election of officers resulted as follows: Pres., Celga Lieberg; first vice-pres., Edith Johnson; sec. vice-pres., Mabel Johnson; rec. sec., Ruby Olson; cor. sec., Jennie E. Larson; finan. sec., Ignaz Lindguist; treas., Gena Lieberg; organist, Edith Johnson. Vera Johnson of Rush City, Minn., was elected an honorary member. Mrs. A. Aaron, wife of the pastor, is superintendent.

— The Augustana people in New Jersey have been somewhat slow to take up the young people's society idea, perhaps more than any other reason because of their characteristic caution. The motto, "Try the spirits whether they are of God," to which we are informally bound, necessarily limits our readiness to accept a good idea while it is being employed to save us from a weak one. Loyalty to fixed principles often involves delay in accepting a new idea which upon test is proven to be not a violation of those principles. Another reason for the Augustana churches' lack of speed in the development of this branch of work in the East has been that we are weak in numbers. But now we have brought this form of organized activity into our churches and have begun to advance steadily. It is with pleasure that we invite Rev. Lorimer in Jersey City, Rev. Sandahl in Montclair and Rev. Swenson in Arlington with their societies into the State League. There is a district association of Augustana young people's societies embracing those in New York and vicinity, but this will not work against the Luther League—rather, it will speed the final association with it. We thank the President of the Luther League of New York City, who is also an associate editor of the REVIEW, for the kind invitation to join, and hope before long we may be able to do so. A. AARON.

— The Young People's Union of the German Church at Elizabeth, Rev. C. G. Fischer, pastor, has arranged for the illustrated report of the National League Convention by Mr. Eilert, to be given at their rooms on Thursday evening, February 26. It is probable that also Holy Trinity League, Jersey City, Rev. E. E. Nuedewitz, pastor, will hear the report in the near future.

— The article on "Björnstjerne Björnson" in the January number of the *Critic* is by John Nilsen Lauwik, a member of the League of Holy Trinity Church, Elizabeth.

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PENNSYLVANIA

Philadelphia Central

— A meeting of the Philadelphia Central was held, January 27, at Trinity Church. The meeting was occupied chiefly by reports of the delegates to the National and State conventions.

— The Luther League of the Church of the Atonement, East Montgomery street, Rev. W. L. Stough, pastor, has contributed, through its Art Circle, one-half the cost of recarpeting the church.

Reading Central

— On Thursday, January 15, a meeting of the Central Luther League of Berks county was held in Grace Church. The sessions were held at 10 a.m., and at 2 and 7.30 p.m. The officers are F. A. Marks, Esq., Kutztown, pres.; Miss Gertie Drexel, St. James, rec. sec.; Miss Edith R. Uhler, cor. sec.; C. S. Rhoads, Birdsboro, treas.; H. Hernon, stat. sec. From 50 to 60 delegates, representing 17 out of the 19 local Leagues, were in attendance. The recommendation to hold two days' session was not approved. Hereafter the Leagues are to hold their elections in September. All Leagues are to elect statistical secretaries. A new League has been organized at Pricetown. Receipts during the quarter were $41.47, and expenditures $54.47. A committee of three is to revise the constitution. A committee of Grace League provided refreshments at noon and evening. A hearty vote of thanks to pastor, vestry, League, organist and committee was adopted. The relation of the League to the Church, and the special dangers threatening the loyalty of our young people, were discussed during the afternoon, and an essay on Gustavus Adolphus was read by Mrs. Wm. A. Snyder. In the evening the vesper services were conducted by Rev. J. F. Snyder, assistant pastor of Trinity. In the absence of Dr. Horn, who did not yet feel well enough to undertake the work, the address was delivered by Rev. W. A. Snyder. Dr. Schantz, president of the Synod, paid a short visit in the afternoon, and was cordially greeted.

— The new officers of the Luther League of the Lutheran Orphans' Home, Topton, are as follows: Pres., Paul Eben; vice-pres., A. Elizabeth Greenwood; sec., Myra Saylor; treas., Roy Eben.

Allentown District

— The Luther League of St. John's Church, Easton, Rev. John C. Seegers, pastor, has begun the publication of *Parish Tidings*, a paper for the congregation.

Bucks, Montgomery and Chester Counties Central

— The ninth annual convention of the B. M. C. Central Luther League will be held in St. Paul's Lutheran Church, North Main street, Doylestown, Pa., Rev. Samuel A. Bridges Stopp, pastor, on Monday, February 23, 1903, opening at 10 a.m., with morning, afternoon and evening sessions. MISS SARA G. CRESSMAN,
Sellersville, Pa.

— The Luther League of St. James's Church, Pottstown, has a membership of 60, and maintains very interesting meetings, which are well attended. The officers are: Pres., H. W. Sweinhart; vice-pres., Miss Martha Sweinhart; rec. sec., Miss Sara Yerger; cor. sec., Miss Sara Kepner; treas., Jacob Snell.

Somerset Central

— The Luther League of Trinity Church of Bedford is making good progress in its work, the meetings being rendered interesting by short lectures on the topics by the pastor, Rev. M. L. Culler. The membership is 35, and increasing. The recently elected officers are: Pres., Ellis G. May; vice-pres., Miss Mae S. Arnold; sec., Miss Ethel Defibaugh; treas., J. A. Covalt; organist, Miss Virginia Arnold; asst. organist, Miss Mary Roberts.

OHIO

— Some time ago the Toledo Central Luther League was formed. The organization took place at a meeting held at St. Matthew's Church, Rev. Herman Brezing, pastor. St. Stephan's, Martin Luther, Grace and St. Matthew's Leagues began the movement, and are the charter members. The officers are: Pres., Julius Dehen; vice-pres., Adam Tretner; rec. sec., Fred Limmer; cor. sec., Miss Edith Root; treas., Miss Catherine Metzger. The Central has a wide field for the growth of the Luther League movement, and hopes to do special mission work in the public institutions of the city. This work is well under way.

— The annual meeting of the Luther League of St. Matthew's Church, Toledo, was held on January 7. Officers elected for the ensuing year are: Pres., Julius Dehen; vice-pres., Percy Judit; sec., Karl Kinesser; treas., Mrs. E. L. Camp; organist, Miss Margaret Puck. Ten new members were received at this meeting. The enrollment of the League is now 46.

— A Luther League has been organized in the Glenwood Street Lutheran Mission, Toledo, Rev. Fremont E. Leamer, pastor. The first president of the League is Mr. Ray Klein.

— The Luther League of Trinity Lutheran Church of Canton celebrated its eighth anniversary on Friday evening, January 23. The committee in charge spared no pains to make the anniversary a success, and its efforts were well rewarded. The chapel was beautifully decorated with festoons of black, red, white, blue and gold. The symbol and motto of the League were presented in most attractive form. An orchestra of mandolin players enlivened the occasion, and a short but delightful programme was rendered. Prayer was offered by Dr. Hall, and the president of the League, Mr. Robert Meyer, made a pleasing address. The church choir sang several selections. Dr. Hall commended the League, and inspired it to still greater loyalty to its motto and increased faith in the Word of God. The programme was concluded with the singing of the Rally Hymn in a spirited manner, and afterward refreshments were served and the remainder of the evening was spent socially.

— The Luther League of the First English Church, Columbus, regularly supplies the reading rooms of the Y. M. C. A., the railroad Y. M. C. A. and the W. C. T. U. each with a free copy of the LUTHER LEAGUE REVIEW. Some other public reading rooms will likely be added to the list.

— The Luther League of St. John's Church, Zanesville, has elected the following officers for the year: Pres., Walter Baker; vice-pres., Albert Weaver; sec., Clara Lane; treas., George Baker; pianist, Irene Kappes; asst. pianist, Julia Roekel; librarian, Annette Coplin. The League has subscribed $100 toward the liquidation of the church debt. During the past year the League had charge of the chancel and provided altar cloths for the different seasons of the church year and a handsome altar cross of brass.

— A Luther League has been projected in the church of which Rev. G. W. W. Amick is pas-

tor, at Nevada. Much interest has been manifest, and it is expected that the new organization will start with at least 35 members.

— The Christian Endeavor Society of St. Luke's Church, North Baltimore, Rev. E. Minter, pastor, recently reorganized as a Luther League and began the use of the Luther League Topics, the First Sunday after Epiphany. The corresponding secretary is Miss Elsie A. Adams.

— The Christian Endeavor Society of the First Church, Shelby, Rev. Albert B. Shrader, pastor, has this year taken up the study of the Luther League Topics.

— The Luther League of St. James's Church, Youngstown, Rev. G. W. Spiggle, pastor, has recently reorganized its plans for work, and renewed activity is shown. A regular Sunday evening devotional meeting is held, and is well attended.

KENTUCKY

— The Luther League of Trinity Lutheran Church, Bellevue, Rev. J. M. Bramkamp, pastor, decided at its last business meeting to hold a religious service every third Sunday afternoon at Speer's Hospital, Dayton, Ky. The League was recently divided into two sections for an "attendance contest," which has materially increased the number present at all meetings.

TENNESSEE

— The Luther League of the First Lutheran Church, Nashville, Rev. C. F. Bergner, pastor, celebrated on Monday evening, November 10, the birthday of Dr. Martin Luther. Mr. John Fischer, president of the League, presided. The members participated with quotations from Luther. Miss Clara Gerth gave a reading on "Luther's Battle Hymn;" Miss Augusta Gerth read a paper on "Our Confirmation Vow." The pastor gave a talk on "What We Owe to Dr. Martin Luther." Then questions were asked, the answers being names in Bible history and geography beginning with the letters of the great Reformer's name. After this refreshments were served and a social hour was spent.

IOWA

— The Luther League of Linn Grove on January 9 elected the following officers: Pres., Barbara Peterson; sec., Anna Olson; treas., Otto Fenneson.

— The Luther League of St. Paul's Church, Davenport, Rev. W. H. Blancke, pastor, carries on its work through five committees: the Executive, of which the pastor is advisory member; the Vigilance, Literary, Religious Topic and Social. The trend of the League's work is decidedly educational. Interesting weekly meetings are maintained.

MINNESOTA

— The Twin City Luther League held a union meeting New Year's Day at the Seminary of the United Norwegian Church, Minneapolis. A good programme was rendered. Addresses were delivered by the president of the League, Mr. N. Jensen; by the president of the State League, Rev. N. J. Löhre, and by Prof. E. G. Lund.

— The Luther League of the First English Lutheran Church, St. Peter, Rev. Ira O. Nothstein, pastor, is considering the question of fitting up rooms in the basement of the church for League and Sunday school use. At a recent meeting of the League 60 persons were present. The League is making an effort to increase the attendance to 100.

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— At Wahoo, Neb., on January 29, Rev. L. M. Kuhns, General Secretary of the Luther League of America, spoke in the Swedish Lutheran Church on "McKinley," and on the 30th he addressed the Luther League in the chapel of the Luther Academy. The reception accorded to the new Secretary, it is reported, amounted to almost an ovation.

NORTH DAKOTA

— The Red River Valley Central Luther League will hold its ninth semiannual convention at St. Mark's English Church, Fargo, N. Dak., on February 23 and 24.

5th week in Lent. March 29, 1903.

Thou Shalt Not Kill

(Exod. xx : 13 ; Matt. v : 21-26)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is the development in the Scriptures of the precepts concerning the subject of this Commandment? Why does Christ include anger under this Commandment? In what ways is the spirit of this Commandment frequently broken in our times? What is the positive requirement of this law?

Lessons for our own lives: 1. *Note the difference between human and divine law.* Human laws apply only to the outward life. It cannot be otherwise. I may cherish the most bitter hatred toward my fellow, and may desire intensely his harm, even his death, but so long as my evil spirit goes not into act the law of the city, or State, or country cannot take cognizance of my feeling. Civil law is designed to prevent and punish transgressions in word or action of my neighbors' rights. It can seek no further. But God's law "pierceth to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." The good citizen is he who does not infringe by word or deed upon the peace of the commonwealth. God's good man is he alone who is right in the very core of his heart. We cannot blame human authority that it is short-sighted, but we can understand and admire the deeper requirements of God, in that He demands the root of the matter. The man who does not pull the trigger may not be a murderer in the light of civil law, but if there is that in his heart which would prompt the pulling of the trigger, he is a murderer in God's sight. Oh, the thoroughness of the divine requirements! How it shames us as we catch glimpses of its searchingness! How it drives us to acknowledge that this "is too high for us, we cannot attain unto it." How it forces us to look for nothing less than to be "born again." For only he who is a new man, with new affections, new aims, new motives, can show forth the life of the new law, the law of love.

(*Continued from page* 16.)

1709, 14 years after the opening, there were in attendance over 1500, and at the time of Francke's death, over 2000 were enrolled yearly.

All this great work was begun and carried on without any previous assurance of financial support, save the promises of God, that He will care for His own, and honor them that honor Him. Time and again the last cent had been spent and no knowledge of more coming, when some one moved by the Spirit would bring or send a gift. "They that trust in the Lord shall not want any good thing."

This man of God was instant in season and out of season; he was interested in all that pertains to the kingdom of our Lord Jesus Christ. He could not look upon the darkness of the heathen world with any more indifference than on the darkness at home. His zeal for the cure of souls was known far and wide. When King Frederick of Denmark decided to establish a mission in India, Francke was asked to select the missionaries. The men whom he appointed were, Ziegenbalg, Pulsnitz and Plutschau. These missionaries sailed for India, November 29, 1605, and were the first missionaries in India. William Carey, who is frequently called the pioneer of mission work in India, did not sail for India until 88 years later, at which time there were already thousands of Lutheran Christian Hindus. So long as Francke lived the responsibility of choosing the missionaries to India fell upon him.

India has not alone been blessed by this great and good man. Our own country is indebted to that life. It was Francke's son who appointed Henry Melchior Muhlenberg, educated and prepared for the Gospel ministry in the spiritual schools founded by Francke, as missionary to America.

Such was a life lived for the glory of God. He was a man after God's heart, and his works follow him.

Three-Day Tour to Washington

The next Pennsylvania Railroad Personally Conducted Tour to Washington leaves Thursday, February 12. Rate, covering railroad transportation for the round trip, hotel accommodations and transfer of passenger and baggage, station to hotel in Washington, $14.50 from New York, $13 from Trenton, and $11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Barton or Hamilton Hotels. For accommodations at Regent, Metropolitan, National or Colonial Hotels, $2.50 less. Special side trip to Mt. Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth avenue, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Our Juniors

[Address all Communications to Rev. C. Elvin Haupt, D.D., Lancaster, Pa.]

Dates Worth Noting in 1903

February 1. Topic: "The Mission Work of the Missouri Synod."

2. Jesus; presented in the Temple by His parents, to the aged Simeon; is to-day remembered.

3. Death, in 864, of Ausgar, the "Apostle of the North."

6. The day on which Titus, the friend of St. Paul, is remembered.

8. The Lord's Day. Topic: "I am the Lord, thy God." The first German Palatines came into the Schoharie Valley, N. Y., in 1711, and found a home among the Indians.

12. In 1853 the great Norwegian Synod of America was organized. Birthday of Abraham Lincoln in 1809.

13. Christian Frederick Schwartz, the great missionary, died in 1798. Gertrude Reichardt, the first Lutheran deaconess, died in 1869.

15. The Lord's Day. Topic: "The Holy Name." On this day the Smalcald Articles were signed by our Lutheran leaders in 1537. The Swedes along the Delaware first landed in 1638.

16. 1497. Birthday of Philip Melanchthon, Luther's friend, and writer of the Augsburg Confession of 1530.

18. 1546. Martin Luther died at his birthplace, Eisleben, Saxony, aged 62 years.

19. 1643. The Swedish pastor, John Campanius, landed in Delaware.

21. The famous "Protestant" Diet of Romanists and Lutherans met at Spire in 1529.

22. Sunday. Topic: "The Lord's Day." Birthday of George Washington, 1732. Founding (1892) of the Martin Luther Orphanage in San Francisco, Cal.

24. The day on which is remembered Matthias, who took the place of Judas Iscariot among "the twelve apostles."

25. Ash Wednesday, the beginning of the season called Lent.

Our Question Box

[Open to all inquirers.]

Should a Junior League be organized distinctly separate from the Luther League of the congregation? We think not. It ought to form the starting point for the young people growing up in the congregation, for a training in church activity. It may be under the supervision of a committee of the Luther League appointed for the purpose, if not of the pastor himself.

What additional officers should a Junior League choose? Any that are demanded by the needs of the organization, or afforded by the talents of the workers. Among these may be mentioned the organist, the precentor, the leader, the roll-keeper, the receiver of moneys and three room-keepers (to distribute the books and papers and collect them, and arrange the seats), &c.

Is it advisable for a Junior League to take part in any of the active work of the Church? We know of many who are so doing, with very great advantage to themselves and to their Church.

What a Junior League May Do

The programme of exercises for a Junior League ought to be made flexible and the numbers very short as to time, so as to introduce variety and comprehensiveness. The following is suggested as a schedule:

Opening Service—Gloria Patri.
- Hymn,—sung if possible from memory.
- Scripture,—repeated from memory.
- The Ten Commandments.
- Prayer. [A brief collect, Luther's Evening Prayer, or other suitable prayer, may be recited in concert, repeated after the leader (a few words at a time), or offered by the leader, the others being taught to stand in a reverent manner or to kneel.]
- Recitation of the Creed.

Work of the Session—Talk to the League on some Christian topic.
- Scripture roll-call (each answering with a Scripture verse).
- New members elected.
- Distribution of rewards for memorizing, order, attendance, &c.
- New hymn. Verse and Notes learned by chart, blackboard or memory.
- Souvenirs for birthdays occurring since last meeting.
- Elections of officers for the month, or quarter.
- A Bible story with a "golden text" introduced and committed—the last one being reviewed.
- New Ideas. Such as a talk on Good Behavior; a story from Church history; a lesson in drawing some "sacred" object, as a star, a cross, a crown, a tree, a lamb, a door, &c.; the missionary cause, education, charity, &c. Here may well be introduced the topic for the week [see "Luther League Topics"], or the items of the Luther League Calendar may be read and explained.

Closing Service—Hymn.
- The Lord's Prayer.
- A Parting Verse (as Psalm 121: 8).
- An orderly dismissal.

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